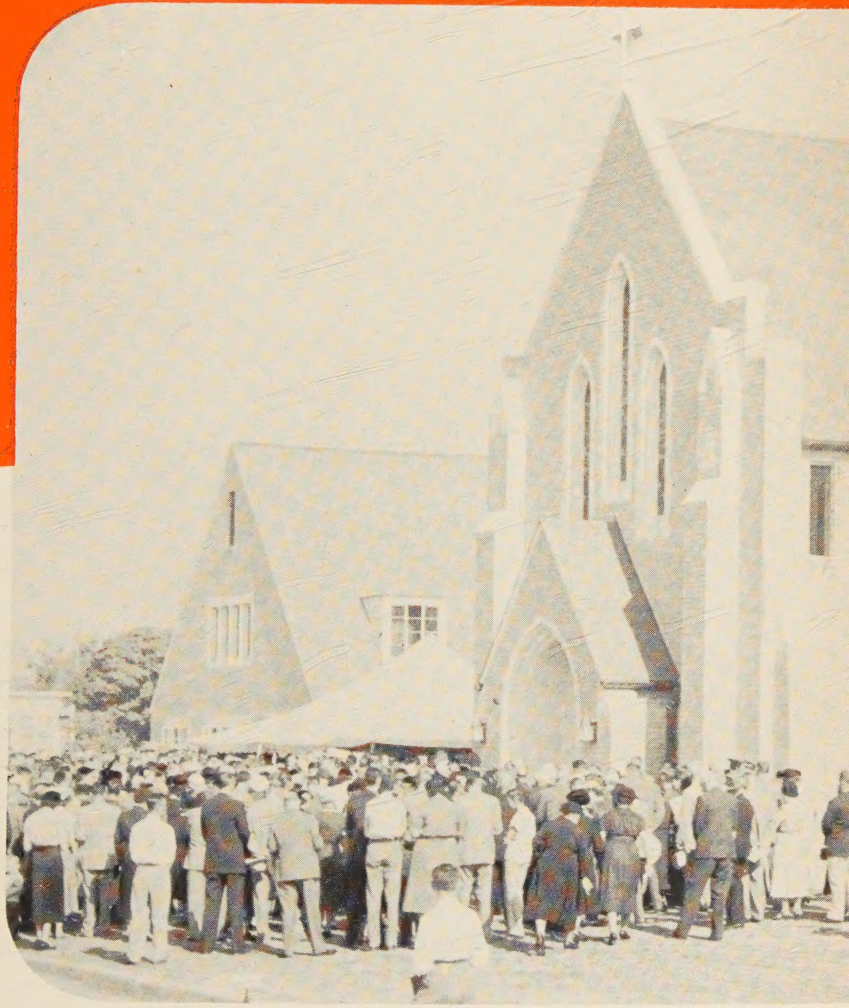
The LUTHERAN



NEW CHURCH DEDICATED IN TEXAS

37, No. 10

DECEMBER 8, 1954

CENTS

TOO MUCH MONEY

MY COIN PURSE was bulging with pennies, nickels, and dimes collected during an afternoon of shopping. One last purchase, I told my weary self, and then home.

I entered a stationer's shop to buy a typewriter ribbon. The regular clerk wasn't around, but a thin, stoop-shouldered little man shuffled out from the rear room to wait on me.

HE WRAPPED my purchase and I spilled the burdensome coins onto the counter, anxious to lighten my load. "Do you mind if I give you a lot of change?"

His eyes twinkling behind thick glasses, he said with a foreign accent, and a teasing tone, "You got too much money."

I laughed, and retorted, "Does anyone ever have too *much* money?"

AS I HURRIED for my bus, past hi display windows full of so many beau ful objects that tempt one in the big shops, the little man's words kept runn through my mind.

"You got too much money. You too much money."

I had intimated by my reply to that such a thing was never possible, suddenly I knew I was wrong. Our s grow as we give to others. If you sp all you get on only yourself then " got too much money."

—VIOLA L. SCO

The LUTHERAN News Magazine of the United Lutheran Church in Amer

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Robert E. Huldschiner, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. He S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., the Rev. Ernest J. Hoh, Litt.D., Done Forsythe, John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, Litt.D., the Rev. P Valentiner
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VER PICTURE. More than 1,000 worshipers awaited the opening of the doors as United Martin Luther Church in Shiner, Texas, was dedicated recently. Pastor Edwin J. Oehlke Texas Synod President Royal Lesher shared in the ceremony. Latter preached the sermon.

THE CHURCH IN THE NEWS

National Council reports

Big figures were splashed across the pages of reports received this month at the assembly of the National Council of Churches in the U.S.A. Some things the Council said it had done:

SHIPPED 27,500 tons of food, clothing, medicine overseas to refugees and victims of drought, earthquakes, hurricanes. Launched a "Share Our Surplus" program to send 50,000 additional tons of food from U.S. government warehouses.

AIDED 62,644 refugees in finding homes in the United States.

MINISTERED to 300,000 migrant farm workers.

SPONSORED the Revised Standard Version of the Bible, of which 3 million copies have been sold.

HELPED the 30 member-denominations in developing textbooks and teaching methods for church schools which enroll 35 million pupils.

PRODUCED 393 radio and television programs reaching 115 million Americans.

Dozens of other accomplishments were listed by the four-year-old interdenominational agency. The six-day meeting in Boston, closing Dec. 3, was attended by 2,000 Protestant leaders, including 50 United Lutherans.

Food packages for Christmas

Fourteen-pound packages of food, each calculated to provide a family with a good Christmas dinner, were being sent from the United States to millions of homes in Europe and Asia this month. The food is contributed from U.S. government surplus stocks.

Twenty non-governmental agencies, including Lutheran World Relief, were authorized to distribute the packag
The Lutheran agency received 317,7
and is sending 162,709 to Germa
100,000 to Yugoslavia, 35,000 to A
tria, and 20,000 to Hong Kong.

Contents of the packages vary acc
ing to dietary habits in various ar
North Europeans will get beef and gra
dried beans, rice, flour, butter, shor
ing. Besides these packages, Luth
World Relief is making bulk shipm
of surplus foods this month to K
and Palestine. In four years LWR
sent 22,000 tons of government-don
commodities, valued at $9,423,916
needy people overseas.

Pension Board loses executive

It was unusual for Dr. Thomas
Cline to be absent from his Philadel
office without explanation when
began each morning. When he faile
arrive at the headquarters of the U
Lutheran Church Board of Pension
Nov. 22, a member of the staff ph
his apartment and received no reply.

A call to the apartment-house ja
produced information that brough
physician, policemen, and Dr. Ed
T. Horn of Trinity Church, Germant
to the scene promptly. They disco
that Dr. Cline had died sometime Su
night while reading in his room. H
spent the afternoon and evening m
every-member visits on behalf of T
Church. Mrs. Cline was in Virginia c
for her husband's aged mother.

Dr. Cline, aged 63, had been e
tive secretary of the Board of Per
since 1949 (*see page 46*). He succ
in enrolling almost all United Lut
pastors in the board's contributory
sion plan. He pioneered the esta

THOMAS L. CLINE
Absence was explained

t of the family protection plan which specially intended to be helpful to lies of youthful pastors who die be- accumulating substantial credits in ension plan.

chial schools work for McCarthy

oman Catholic schools in the New area seemed to be the front line ie campaign to persuade the U.S. te not to censure Joseph McCarthy. pils as young as 10 years of age urged by parochial school teachers t their names on pro-McCarthy pe- s circulated by the "Ten Million ricans Mobilizing for Justice," said rt L. McCaffery. In a letter to Car- Spellman he said his three children, 10, 11, and 16, had been asked to n Westchester County schools.

ne of his Roman Catholic friends l the petitions repeatedly, Mr. Mc- y told the cardinal. "I have been led by the number of Catholic s who boast that they have signed names and other names to the petitions several times," he said.

In Brooklyn it was reported that nuns were using parochial schools as bases for distributing the pro-McCarthy petitions. "If it has been done, it has been done without the sanction of the superintendent," said a parochial school official, the Rt. Rev. Henry M. Hald.

A conspicuous attempt to interpret the McCarthy affair in terms of Protestant-Roman Catholic tension was made in New York in early November by Monsignor Edward R. Martin. He spoke at a Catholic War Veterans communion breakfast as the representative of Cardinal Spellman. "I personally know that over $5 million has been pooled to kick Joe out of the Senate," he said. "The reason is solely because of his Catholic ideals."

Mission schools closing in South Africa

New school laws for the Bantus in South Africa are intended to impress on Negroes their "status of permanent inferiority," said Bishop Richard Reeves of Johannesburg. Twenty-three Church of England mission schools will close before April 1, he ordered, rather than conform to the law. "No education at all is better than the wrong kind of education."

There are 10,000 Negro pupils in schools conducted by the Anglican Church. Methodist and Baptist leaders in South Africa agreed with the Anglicans in opposing the stringent segregation laws recently enacted.

Anglican bishops meeting at Umtata, South Africa, in late November criticized the new government ruling which limits to one year the leases on property used by churches in Negro areas. Leases are subject to immediate cancellation if the churches are found guilty of activity of "a subversive nature." Churchmen understand this to mean that they must not

oppose the government's segregation policies.

The bishops called the order "a clear denial of the right of freedom of speech, an attempt to silence the church, and a threat to our work."

Southerners want time

Practically all church groups meeting in southern U.S. last month had something to say about ending racial segregation in public schools. Bishop Edwin A. Penick told Episcopalians in New Orleans that he hopes the U.S. Supreme Court ruling "will not be too detailed in its provisions or too particular in its demands."

The bishop said that "in all forms of discipline imposed by higher authority for the common good, there must be a certain amount of flexibility . . . Millions of people cannot be forced quickly into rigid molds of compliance."

Georgia Baptists in their state convention said "there is no united opinion on this problem," and that Christians must "try to find the answers as each issue presents itself." After lengthy argument, the Rev. Henry Buchanan told delegates that "if we don't speak out against segregation, then we must admit we are afraid that when we get home we will be fired for making a decision that was not popular with the thinking of our people."

Fifty Methodist bishops meeting in Chicago said "the church is furnished with an unequaled opportunity to provide leadership in support of the principles involved in the action of the Supreme Court. We accept this responsibility, for one of the foundation stones of our faith is the belief that all men are brothers, equal in the sight of God."

Lutheran colleges get publicity

Television spotlights glared on two United Lutheran colleges on Nov. 23 as Edward T. Murrow's "See It Now" p gram explored the question of inter legiate debates on U.S. recognition the government of Red China.

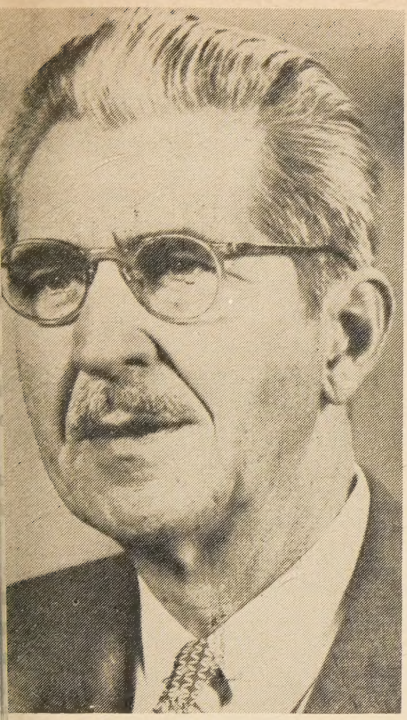
The U.S. military and naval acade at West Point and Annapolis had ban debates on this controversial quest Mr. Murrow decided to find out whe civilian colleges are shy about let their students engage in public argu on the hot political topic.

Princeton and Temple Unive teams debated the question at Muh berg College, Mr. Murrow repo Campus scenes at Muhlenberg flashed on the screens of the nat TV viewers. Roanoke College, it stated, refused to let its students a in favor of recognizing Red China v eight Virginia colleges held a debate sion on this question Nov. 20. Roa sent two teams prepared to argue ag recognition. Roanoke's debate c Prof. Julius F. Prufer, told the TV ence that "I decided I wouldn't have men debating the affirmative . . . they be accused of advocating munism."

Chicago's *Sun Times* said "our in tions of higher learning have reach tragic state when fear of investig can stifle academic liberty and fre of inquiry." Roanoke's President H. man Oberly said "it is not a matt freedom of speech but of freedo choice." Students were not order refrain from talking in favor of r nizing Red China, but were warne Dr. Oberly and Prof. Prufer that you say may be used against you t years from now."

Verdict against Williams

Communist papers around the claimed that Claude Williams had mistreated by the Detroit Presb which deposed him from the mi



CLAUDE WILLIAMS
Verdict sustained

Williams was accused by the House
American Activities Committte of
a Communist. Presbyterians found
guilty of heresy. He preached false
ines and violated rules of the church,
the Presbytery.

November a judicial commission
e Presbyterian Synod of Michigan
d the verdict against Mr. Williams.
decision may be appealed to the
ral Assembly which meets in May.

. Williams said he "would not deny
heretical from a literal viewpoint
th century theology. Is pre-Refor-
n theology to be a loyalty test?" he
. He claimed that some Presby-
clergymen are allowed "a wide
ire of deviation on matters involv-
teral interpretation of creeds and
the Bible" without being charged with heresy.

Mr. Williams, who has not been active in the Presbyterian ministry for 10 years, works in the People's Institute of Applied Religion in Helena, Alabama, which the House Committee called "one of the most vicious Communist organizations ever set up in this country."

Missouri and Wisconsin can't agree

A question debated in Chicago last month was whether it is a sin for Lutherans holding different doctrinal opinions to pray together. Another question was whether it is sinful for Lutheran congregations to sponsor Boy Scout troops.

Unless the debates can be brought to some sort of peaceful conclusion, the 82-year-old Lutheran Synodical Conference may break up. Its chief member-denominations are the Lutheran Church—Missouri Synod and the Joint Synod of Wisconsin. The Wisconsin group accuses the Missourians of heresy because, in some situations, they do pray with other Lutherans, and because many of their churches have Scout troops.

No headway in solving the problems was made during a four-day Synodical Conference session in August. So the Lutheran groups spent four more days in November. "I am still hopeful that we are not going to come to a break," said Missouri Synod President John W. Behnken.

The inter-Lutheran argument

The Wisconsin objection to Boy Scouting is that the organization promotes faith in God (*"On my honor I will do my best to do my duty to God and my country . . ."*) without acknowledgment of Christ as the Saviour. Dr. Martin H. Scharlemann of Concordia Seminary, St. Louis, told the Synodical

Conference the same objection could be made regarding the U.S. Congress which opens its sessions with prayer.

Regarding prayer with Lutherans holding differing theological views, Missouri Synod spokesman Dr. Arnold H. Grumm said that although the Bible warns believers not to have church fellowship with those who persist in false doctrine, it does not ban fellowship with those who are willing to be guided by the Scripture toward true views. "Provided such prayer does not imply denial of truth or support of error, it is not sinful," said Dr. Grumm.

Dr. Erwin E. Kowalke of the Wisconsin Synod said sharing in prayer with those who don't agree in doctrine is wrong "if such participation conveys to the public the impression that differences really make no difference . . . Being an ecclesiastical good sport will make us popular in the community, but at the expense of truth and good conscience."

Wisconsin leader resigns

The president of the Minnesota district of the Joint Synod of Wisconsin has resigned in a dispute involving the transfer of two pastors of his denomination to the Lutheran Church—Missouri Synod.

The Rev. George A. Barthels, Red Wing, Minn., gave up the office after refusing to approve the transfer. When the Rev. Oscar Naumann, president of the Wisconsin Synod, urged him to reconsider his decision he resigned.

Pastor Barthels was succeeded by the district's vice president, the Rev. M. J. Lenz, who approved the transfer of one of the pastors to a Missouri Synod church at Waconia, Minn. The other Wisconsin Synod pastor accepted his Missouri Synod call without a transfer.

While Pastor Naumann has been critical of certain practices of the Missouri Synod, he has not gone along with some of the Wisconsin Synod pastors who appear impatient at efforts to overcome the differences between the two bodies.

More Argentine priests arrested

Seven Roman Catholic priests had been arrested in Argentina by the end of November in a quarrel with President Juan Peron. Six were held for only a few days, but the seventh, the Rev. Rodolfo Carboni, got a 30-day term in a federal prison near Buenos Aires.

Father Carboni was arrested following a sermon in his church in which he said the situation in Argentina was like that in Germany during Hitler's dictatorship. "There, as now here, the church's children were seized and perturbed by government action. And now we priests are being falsely accused, persecuted, and imprisoned."

In a letter to President Peron, the archbishop of Buenos Aires, Santiago Copello, asked for specific details regarding the accusation that Roman Catholic clergymen are trying to undermine his regime. The church will "take measures in accordance with the law" to straighten out the difficulty, the letter said, if the president specifies his grievances.

The Argentine hierarchy, in a letter read in all Roman Catholic congregations in the country on Nov. 28, said it is the duty of Catholics to be good citizens but "you must remember above all that you are obligated not to compromise the sacred interests of the church."

Lutherans plan Chicago loop church

A Lutheran congregation will be established in Chicago's downtown area, the "loop," said Dr. S. S. Engstrom of the Augustana Lutheran Church. There is no Lutheran church in the area.

Temporarily the congregation will have a chapel seating 250 in a LaSalle Street office building, said Dr. Engstrom.

Services will begin on Febuary 15.

Dr. H. Conrad Hoyer, executive secretary of the National Lutheran Council Division of American Missions, said there is "a Lutheran vacuum" at the "very center of this center of Lutheranism in America."

The Augustana Church has secured $2,300,000 in cash and pledges in response to a $2 million appeal for home and foreign missions. It has organized 19 congregations this year.

CURE FOR JUVENILE DELINQUENCY
Philadelphia police prescribe church

Brilioth speaks on Helander

"Once a bishop, always a bishop," the Supreme Administrative Court of Sweden decided in the case of Dr. Dick Helander who was found guilty of slandering fellow-clergymen. Although Dr. Helander must give up his post as bishop of the Strangnas diocese, he will be permitted to keep his title, have the right to ordain clergymen, and to officiate at baptisms, marriages, and burials. The decision of the five-man court cannot be rescinded.

The archbishop of Sweden, Yngve Brilioth, made no public comment on the Helander case until the court's final verdict was given. In the official weekly periodical of the church he wrote in late November:

"The long trial has ended and we should not question juridicial decisions reached by the successive courts. We are confronted with an insoluble riddle and must feel a deep sympathy for Bishop Helander and his family. The trial has had much publicity and has certainly reacted against the church in our country and cast dishonor upon it which has been observed with uneasiness by other countries . . .

"What has happened has shown an actual weakness inside the church, specifically the system of partisanship which poisons the atmosphere surrounding the election of bishops. The bishop's office should never be sought after but, instead, should be received in humility as a great responsibility from which no man has the right to withdraw.

"What has happened should be reason enough, in any case, for changing the procedure in the election of bishops. Let it be a warning to us. It is our deep desire and prayer that the test we have undergone should not harm our church but give it the impetus for internal cleansing and strengthening."

And so forth

Roman Catholic parishes in New Mexico must give up sponsoring Saturday night dances, Archbishop Edwin V. Byrne ruled. People who dance late on Saturday are likely to miss Sunday mass.

Dolls that can "kneel in a praying position" will be on sale soon, says the Ideal Toy Corporation. "American parents are now interested in teaching their children the habit of daily worship," the toymakers say. So dolls will be manufactured to conform to the trend.

World News Notes

GERMAN CHURCH STRUGGLE

THE PRESENT SITUATION of the Protestant churches in the Communist zone of Germany is that for the past several months neither state officials nor the Communist party have openly attacked the church. Some pastors have been arrested, so the list of those for whom the congregations pray each Sunday has grown longer. Also the *Jungen Gemeinden*—the Protestant youth organization—has been attacked in several cities where plans were made for holding regional or area meetings. But there has been no concerted action against the church since the Kirchentag in Leipzig, where 600,000 Protestants met in the heart of the Soviet Zone.

But state and political authorities have a way of dealing quietly with religion: there are local bans and limitations on church activities and the anti-religious atheistic and materialist propaganda is increasing.

Until now, some building materials and printing paper had been made available to churches by state authorities. Such authorizations are no longer being granted. The only exception was made for the *Herrnhuter Losungsbuechlein,* for which paper could be imported, though it came late. The possibility of rebuilding churches or importing material needed for repair work has become remote.

WHAT IS OF greater importance is the fact that especially in schools atheistic and materialistic propaganda increases every day. It is true that the most serious attacks on Christianity were removed from school textbooks, but the schools try on an increasing scale to hinder the Christian education of youth and to ridicule "unhealthy mysticism."

"School clubs" were formed recently by order of the East Zone governmen which take up the entire free time of stu dents, and educate them systematically i Communist doctrines. These clubs hav the full financial and moral backing o the state authorities. It is easily under standable that children, whose parent are forced by the difficult economic con ditions of the East Zone to work ful time, attend such clubs regularly as th only place where they can spend thei free time. Churches are not permitte to establish similar recreation centers fo Christian-minded youth.

UNDER A SEEMINGLY quiet cover, th struggle for the soul of the Christia youth is increasing in intensity. Som 2,500,000 boys and girls are involve who attend religious education classes i the East Zone and whose parents wan them to be reared as Christians.

For countless parents this is a con tinuing struggle of conscience. Under th penalty of imprisonment they must sen their children to state schools which, a everybody knows, are training centers o Communist doctrines. This is the reaso for the great significance of the work o pastors and catechists.

Since a truce was declared on June 1 1953, in the tense struggle between th church and the state in eastern Germany the campaign to destroy the church ha toned down considerably. School pupil are not denounced publicly for attendin youth meetings in their churches. Build ings owned by the church are not sud denly demanded by the government.

But the struggle has not ended. It i more subtle, and calculated not to arous such bitter resentment among the peo ple. The church is constantly on guard

—BERLIN CORRESPONDENT

Washington

THE TWO MALIKS

THE DEATH OF ANDREI VISHINSKY brought a once-familiar personality back to the U.S. While the body of the Soviet diplomat was being carried to Russia with pomp and ceremony, Jacob Malik was speeding from his post as ambassador to Great Britain to take over his old job as chief of the Soviet delegation to the United Nations.

The shift came at a crucial moment. The usually vitriolic Vishinsky had been speaking softly for a change. The popular appeal of Eisenhower's plan to pool atomic resources for peaceful purposes had edged Soviet leaders into an awkward corner. They seemed on the verge of a new willingness to negotiate. Vishinsky was working on a major "atoms-for-peace" speech when he had his heart attack.

Will Malik follow the same line? Three years ago, when a major UN debate was under the searching scrutiny of the TV camera, Jacob Malik became the symbol of the Soviet capacity for twisting the truth. Will a new Malik emerge to match the new Vishinsky? Or will Russian leaders decide that the era of friendly feeling has lasted long enough? Malik's attitudes and actions in the next few weeks are certain to be watched with anxious interest.

Malik of Lebanon

IN STRANGE CONTRAST with the reputation of Russia's Jacob Malik is that of Charles Malik of Lebanon. An ambassador to the U.S., chief of the Lebanese delegation to the UN, and acknowledged spokesman of the Arab nations, he has dramatized the vital role which is being played increasingly by the smaller nations.

Charles Malik's stature as a Christian layman matches his ability as a statesman. He helped to clarify the thinking of the Evanston Assembly on international affairs. He brings to his leadership in the UN a rare perception of the relevance of moral and spiritual principles to the toughest of world problems. A clear mind, the gift of effective speech, and loyalty to honest convictions make him one of the ablest leaders in the General Assembly of the United Nations today.

One is tempted to philosophize over the difference between the two Maliks. They are in a sense the product of their respective national environments. Even more, Charles Malik provides a dramatic demonstration of the difference which a personal Christian faith can make. Through men like him, who pray before they speak, God can direct the destiny of nations.

Miracles can happen

COULD GOD GET THROUGH to a man like Jacob Malik of Russia? Greater miracles than that have happened. Sometimes we are too prone to label people with finality, as though they are beyond redemption. If the Christians of the world were to pray for Jacob Malik, to engulf him in a wave of petition for the Holy Spirit to pierce his armor and change his heart, together with those of his countrymen, the course of world history might be changed.

Is that starry-eyed wishful thinking? Or does the terrific compression of history in the last half-century make it worth a desperately earnest trial? Perhaps we who say we believe in prayer have been too picayune in the things we ask from the "God of the nations."

—ROBERT E. VAN DEUSEN

Canadian Affairs

McCARTHYISM IN CANADA

PROBABLY NO INCIDENT in U.S. politics has attracted so much attention—and bewildered amazement—in Canada as the rise (and fall?) of the senator from Wisconsin, Joseph McCarthy. Canadians have tried for many years to understand the American system of government. The McCarthy case has made them wonder if it can be understood. It has also made them ask, "Can McCarthyism happen here?"

Could such practices as those of the Un-American Activities Committee invade Canadian political life? Theoretically they could. A House of Commons committee could be set up with just as broad powers to summon and question witnesses, and to impugn their loyalty, as those now exercised by any committee of Congress. Parliamentary committees to investigate any matter are constitutional and there have been many of them in the past.

THERE IS a powerful bulwark against McCarthyism in the Canadian parliamentary system, however. That is the very real discipline which a government can exercise over its own followers and indeed over the membership of the whole House of Commons.

In the U.S. the powers of the executive and the legislative branches are separated. The president cannot control the conduct of a member of his own party who attempts to play a lone hand in defiance of his party leaders.

A member of the Canadian Parliament who attempted to operate in that way would certainly not become the chairman of an important committee, because such appointments must be approved by the executive department of the government.

A budding McCarthy would be provided with no theater in which to display his powers and attract public attention. In fact, if he defied his party, he would in all likelihood have no political future whatever. In short, McCarthyism could not happen here unless the government, and in particular the cabinet, became converts to it.

THE CANADIAN GOVERNMENT has a way of dealing with suspected Communists or others who may be security risks—a way which is naturally not without critics. But it is a way that involves the least possible publicity for the persons concerned. A security check is kept on all those in government employ who have access to classified material. If a department security officer feels that there is doubt about the integrity of an employee, that employee is transferred with no right to appeal the transfer.

A member of Parliament complained that such a system may cloak a "kind of private McCarthyism" and that guilt-by-association could too often enter into the decision that a person was a security risk. A government spokesman replied that in order to determine whether an official was qualified for a particular job, "all the available information bearing on his reliability" is considered. It is never assumed that a person is or is not a Communist, but it may be decided that there is too much risk in giving a certain person access to secret information.

Canadians have not yet reached the point of alarm about Communists in government. Proposals to ban the Communist Party have met with little favor. And when one member of the House of Commons advocated the setting up of a McCarthy-style committee, he found himself a minority of one.

—NORMAN BERNE

Are You Ready to Forgive?

By RALPH W. LOEW

Willingness to restore human relations requires strength of character and understanding of others

A FEW YEARS AGO a cable broke in a radio station, causing a disruption of broadcasting facilities. Quickly recognizing what had happened, an engineer jumped into the emergency and held two ends of the broken cable together for a period of many minutes until repairs were made. That one man, holding together a broken cable in order that broadcasting might be continued, is a symbol of forgiveness at work.

There is no virtue that so tests our faith as that of forgiveness. It is a virtue we praise yet misunderstand. Forgiveness does matter. It's a very real part of Christian faith. You can say that it won't work, but you can't avoid it. It's a situation you have to confront as you come up to Christmas. For this festival is in the world to celebrate an idea in human flesh, and a part of that idea is the insistence that forgiveness will work.

A MISCONCEPTION HELD by too many people is that to be forgiving means to be weak. No one who has actually tried it believes that it's easy to forgive. It requires strength rather than weakness. To forgive is really to restore. It is to resume normal relationships.

Recently an army family in Japan came straight up against this problem. Their daughter had been killed and the murderer was discovered to be another army man, who in turn was condemned to death. It wasn't easy for this family to go to the family of the murderer of their daughter and express their concern and sorrow over what had happened to this man's wife and children. It must have taken courage and great understanding. Could you have done it? Yet they tried to hold the broken ends of the cable together until a message got out to the world that here in our time there were people trying to restore, trying to redeem a wicked and evil situation. It wasn't easy. It was tough. It had the sort of strength about it that the story of Christmas has as it bursts on a world such as ours.

THIS MODERN EVENT is a reflection of one related in John Bojer's *The Great Hunger*. There a child had been killed by a neighbor's dog. Yet in the time of famine and drought, it was the father of the murdered girl who went in the dark of the night to cross the fields and bear grain to his neighbor's house. It was Bojer's thesis that this was the greatest hunger of man, this need to hold things together.

All of this is important if we are to celebrate Christmas. We had better understand what we are doing. We are celebrating the birthday of one who insisted that getting forgiveness and sharing forgiveness were all tied up in the same bundle.

We all need forgiveness, need to be cleaned up, changed, turned around, restored, made to be something new. Said Jesus, we need the spirit of all that within

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Dr. Loew is pastor of Holy Trinity Church, Buffalo, New York, and weekly columnist for the Buffalo COURIER-EXPRESS.

us. He told His followers to pray "Forgive us as we forgive others."

When we set up a manger, trim a tree, light the tapers of a festival and look about us with the shining eyes of children, it is because there was born into this hard-bitten old world one who haunts the consciences of men. Just when I say, "You know that won't work in a world like this," then Christmas bothers me. When I say, "You can't do that in a world that has the kind of people we have," Christmas disturbs me.

Perhaps the greatest difficulty is pride, the business of not being big enough to be really humble. We justify ourselves instead of understanding our brother. We boast about our strength instead of understanding our common danger. We defend ourselves instead of trying to express ourselves. Forgiveness recognizes this problem and asks a man —and a community—to forget self and begin to restore some broken relationships.

We will have to start with ourselves and our own families. Forgiveness is a climate and if we expect some great ideas to live in a favorable atmosphere we had better start with our own home. There are enough people who have broken relationships in their own families to cause a first-class revolution if this Christmas would find them actually picking up th broken ends of the cables and holdin things together. When pride gives wa to humble understanding, there's hop for better things.

C. H. Lewis once pointed out th pride eats up the very possibility of lov or contentment or even common sens Because that's true, forgiveness is s rarely tried. When we're up against

hurt, a problem or a difficult situatic one way is to blow off, and to hurt. T better way is to try to understand and use one's best devices to restore.

We wouldn't want to miss Christm And Christmas is the festival of forgi ness, God's dare and challenge that som thing can still be done to hold the wo together.

When Jesus Christ redeems us, we love the good, we choose the good, we do the good. That's freedom. As our spirits grow close to the Spirit of the Lord, doing what he wants done because we also desire it from the heart, we experience the greatest freedom. Then we know for sure the truth which the Bible proclaims: "Where the Spirit of the Lord is, there is freedom."

—Karl H. A. Rest in *When Stones Hurt Your Feet* (Muhlenberg)

DON'T CODDLE YOUR COMPULSIONS

By FRANCIS C. LEUPOLD

Many illnesses have their source in spiritual problems. Their cure can be speeded by applying Christian faith

ILLNESSES THAT AFFECT mankind can be placed in two general categories. The first includes those that respond to and depend on medical treatments and operative surgery. The second includes the various psychosomatic types—affecting the relation between body and soul or body and mind.

During the past ten years, psychiatry and psychology have found a more accepted place in the diagnosis and treatment of certain ills. To go to see one's psychiatrist is no longer merely a fad for the idle rich or the imaginative hypochondriac, but is a genuine part of the art of medicine. This has opened up many new avenues to study human behavior and has provided many an answer to queries of why we do this or that. We all have odd habits and may wonder why we do the things we do.

A COLLEGE PROFESSOR in Chicago can't give his daily lecture at the university until he stoops down and unties one of his shoestrings. He doesn't want to do it, and he doesn't know *why* he does it. He just knows that it has to be done. In New York, a magazine publisher refuses to leave a room or a building by any other door than the one through which he entered. And a well-known Hollywood producer stops his car every morning at the same place, opens the baggage compartment, and checks whether the spare tire is there. It's been there every morning for more than five years. But he *has* to stop and make sure just the same.

Such urges and ideas are called "compulsions" by the psychologist. "They are irresistible tendencies to do, say and think things in a particular way," says Dr. Norman Cameron, the head of the psychiatry and psychology departments at the University of Wisconsin.

You have probably seen youngsters who touch each fence post as they walk down the street. Others make sure that they don't step on any of the cracks in the sidewalk. Some feel the urge to honk the automobile horn in every car they pass. Such behavior is quite normal in children.

COMPULSIONS ALSO PLAY an important part in adult life. We get comfort, satisfaction and security from going through —or from watching—familiar patterns of behavior. We like to watch a familiar plot at the theater. The music we enjoy is the music we have heard a hundred times or more.

But when a compulsion involves your thinking, it is called a compulsive idea—and it can become a serious and decidedly insecure thing. Like the young woman who developed the idea she was going to poison her dinner guests. When this idea gripped her, as it often did during dinner, she'd become so upset that she would rush away from the table and lock herself in her room. Another woman

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Mr. Leupold is administrator of Jamaica Hospital in New York City.

was afraid that she would choke her husband in his sleep. She had to leave the bedroom when this idea struck her.

What's at the bottom of such behavior? How do we become victims of rigid ideas and actions we can't shake off? Not many years ago, psychologists couldn't answer these questions. Today, the answers are clear. "People develop rigid, compulsive behavior," explained Dr. Schilder, "to protect themselves from feelings of guilt and anxiety caused by emotional conflicts. A compulsion is a psychological defense reaction. It gives you a chance to escape from your real troubles."

PSYCHOLOGISTS BELIEVE that there is an element of guilt and anxiety in even the mildest cases of compulsive behavior. When you count the pipes in the church organ, you may be avoiding the thought that it's a beautiful day and that you'd like to be out on the golf course. Or you may be trying not to hear a part of a sermon that applies to your own behavior. Whatever the reason, you can be sure that your compulsive behavior is defending you against undesirable or unpleasant thoughts. The compulsion is a psychological safety valve. It reduces your anxiety to a point where you can live with it.

The compulsion to count is called "arithmomania." Some men walk down the street counting the money in their pockets. Women count the stripes in the wallpaper. One man had a compulsion to count 12 every time the clock struck. And a young girl developed the practice of counting parked automobiles as she walked along the street.

Such cases are merely exaggerations of the mild compulsions we all have. Maybe you try to get the same seat every morning on the bus or train. Perhaps you sit in the same row every time you go to your neighborhood movie. Or you find yourself walking down the same side of the street and stopping in front of the same store windows. Such seemingly senseless and unimportant bits of behavior were once called "habits." But there is more to them than this. They have a purpose. They are determined by reasons hidden in your personality.

One of the most common compulsions is "hand-washing." A schoolteacher washes her hands two or three times after every class. A business executive washes his hands a dozen times a day. One young woman washed her hands so often she developed a skin disorder.

"The compulsion to wash," explains Dr. Otto Kauders, the newly appointed director of the psychiatric clinic at the University of Vienna, and one of the world's foremost authorities on compulsive behavior, "is a symbolic act of ridding oneself of guilt." Psychologically it is an attempt to cleanse oneself of real or imagined "sin." The Bible tells of Pilate who took water and washed his hands before the multitude, saying, "I am innocent of the blood of this man."

THE "HOUSE-CLEANING" compulsion is closely related to the "hand-washing" compulsion. A woman in Cleveland scrubs, cleans and washes so much that she doesn't have time for anything else. Another woman insists that her husband and three children spend all their evenings in the kitchen rather than disturb the living room.

"People who have this compulsion for orderliness and cleanliness in their home are showing psychological symptoms of insecurity and inadequacy," declared the late Dr. A. A. Brill, one of the world's most eminent psychoanalysts. "Such people lack confidence in themselves. They feel socially inadequate, so they attempt to overcome their feelings by having

house that will give them prestige and standing."

Everyone follows some sort of pattern when he dresses and bathes. Men follow a pattern when they shave. Whether or not such a pattern is a compulsion depends on how emotionally disturbed you become when your pattern is interrupted. The next time you dress or shave or bathe, try it in a different sequence. If you can do it without any trouble, you are not compulsive. But if it upsets you and makes you irritable, you have an element of compulsiveness in your personality.

You can easily tell when a compulsion is becoming serious. If you find that it is disturbing your rest, that it is upsetting your digestion, or that it is making you tense and irritable, the time has come to do something about it.

One way of getting rid of a compulsion is to break the pattern. When the small boy walks down the street touching every fence post, he soon loses interest if he misses one or two posts. The same rule applies to mild compulsion in adults. It's often possible to break a compulsive pattern by disturbing the rhythm of the pattern or by diverting your attention to something else. Begin talking, hum a tune, whistle, turn on the radio—anything to distract your attention even briefly.

WHILE BREAKING the pattern is usually successful in mild cases of compulsive thinking or action, it is only a "symptomatic" cure. "You are treating the symptom, not the underlying emotional conflict," declared Dr. Smith Jelliffe, at a meeting of the American Psychiatric Association. "To get at the *real* cause, you have to analyze your behavior, or have it analyzed for you."

In most cases, self-analysis is effective. If you are bothered by a compulsion that doesn't disappear of its own accord, or that has a pattern you can't break, try probing about in your emotional life.

Where self-analysis doesn't reveal the personality conflict causing the compulsion, it may be necessary to seek expert psychological or psychiatric help.

REGARDLESS OF WHETHER your compulsion is mild or serious, the solution is to uncover the personality conflict that is causing the annoying behavior. Since the compulsion feeds on fears, doubts, anxieties and uncertainties, the thing to do is to haul it into the open. When you begin to discuss it and analyze it, its main strength is gone. When you understand it and accept it, the battle is completely won—and your compulsion disappears.

When we consider the psychosomatic phases of alleged disease and talk of the relationship between body and soul the Christian has the best knowledge of what is meant. The Christian with his relation to God can draw on his faith and mental facilities. This method gives many patients suffering from true psychosomatic conditions the best results. We have a firm relationship to God; we know where to turn to secure the mental aid that we so badly need at such times.

Psychiatrists know only too well the importance and unfailing relationship between body and soul. God, the mind and the spirit, do have a place and work so well in combating bodily ailments, especially where the psychosomatic angle is the only remedial approach to the condition. Medical histories without number show where the physician and the pastor or other spiritual advisor have been able to do wonders with those suffering from psychosomatic conditions. This is not fad or theory. It is reality. It has been proven and is being proved daily by those who know.

An Alaskan Church Was Born Twice

By PAUL WILLIAM FUNK

Congregation at Sitka, first started by Russian Luthera
in 1839, got a second start in 1940 and is now flourishir

ALASKA! SOMEHOW the very mention of the name of this "Land of the Midnight Sun" can cause the desire for adventure to come alive in the most timid people. We never seem to tire of listening to tales of this vast northern possession of the United States.

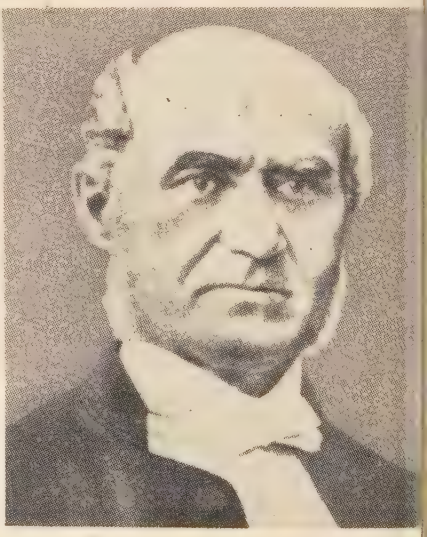
One story about Alaska that has never been told is the tale of how the Lutheran church first came to the northland.

THE STORY BEGINS with the establishment of one of the oldest communities on the Pacific coast of North America and the second oldest town in Alaska—Sitka. This historic settlement, which takes its name from an Indian word meaning "the place on the outside," was established by Alexander Baranof, a Russian trader, in 1799.

Forty years after the establishment of the settlement, the first Lutheran pastor arrived from Finland. His name was Uno Cygnaeus. He was brought to Sitka by a Captain Etholin, a member of the Imperial Russian Navy, who was also chief manager for the Russian-American Company. It was Captain Etholin, under the sponsorship of his company, who was responsible for the erection of the first church structure.

The original church building was completed in 1841. It is described by an unknown writer as having been "humble on the exterior, but richly decorated inside." An altar, decked with a drapery of valuable lace and further adorned by an excellent oil painting was something remarkable in this frontier outpost. Spa in front of the altar was separated fr the auditorium by a velvet-topped balu trade, edged with a fringe of gold a silver, and was richly carpeted. T church also boasted a very fine org and two gilt chandeliers of excell workmanship.

SITKA BECAME the capital of Russi America and a center for the develo ment of the northland. The Russi brought many artisans and skilled wo ers into the area, including men exp enced in the casting of bells. Most of bells used in the Spanish missions



PIONEER ALASKAN LUTHERAN
Pastor Uno Cygnaeus

BLESSING THE FISHING FLEET
Sitka congregation carries on an old custom

Mexico and California were cast in Sitka. They had a superior tone quality, due to the peculiar silver mixture in the clay of the area.

Following the transfer of Alaska to America, which took place in Sitka, the town became the first capital of the district of Alaska. From 1867 to 1877 the town was occupied by the United States Army. During this time the Lutheran church property was well cared for.

After this period deterioration set in, until the building itself was condemned and finally torn down in 1888. Meanwhile, friends of the Collector of Customs had helped themselves to the furnishings. The organ was retrieved and stored in the Seldon-Jackson Museum. The altar painting was stored in the Russo-Greek church. The original baptismal font was found in Dog Creek, near Sitka, in 1940.

Several efforts had been made during the ensuing years to keep Lutheran work alive, but with little success. Under Russian rule pastors came to the outpost to serve a term or two and then returned to their native land. In 1886 efforts were made to renew the Lutheran work and services were held from time to time. Again in 1895 meetings were held looking to the renewal of the work, but no permanent development resulted.

NOT UNTIL 1940 was there to be any real revival of the Lutheran church in Sitka. In August of that year Pastor John L. Cauble, who was serving the Juneau mission of the Pacific Synod, came to Sitka to meet with a group interested in re-establishing a Lutheran congregation. After a study of the situation, Pastor Cauble made a report to the Pacific Synod and the Board of American Missions. As a result, the board sent the Rev. Hugh Dowler to Sitka.

Arriving in January 1941, Pastor Dowler set immediately about the task of enlisting members and reorganizing the congregation. He reported that in the first seven hours of his work he had found 41 persons who wanted to join the congregation. In February of 1941 plans for a new building were drawn and

LUTHERAN CHURCH IN SITKA
Its cornerstone marked a century

on Nov. 23 the cornerstone was laid. Although no one was aware of the fact at the time, this cornerstone-laying took place 100 years to the day after the first cornerstone-laying which had taken place under the old Russian rule.

Pastor Dowler was forced to give up the work at Sitka in 1943 because illness. The mission was then suppli by Pastor Dana Johnson and later Pastor Herbert Hillerman, who we serving the Juneau congregation. In M 1944 the Rev. Ernest Nygaard was call and served the mission until 1949. D ing Pastor Nygaard's ministry a gr deal of work was done among the fish men who came to Alaska each seas Succeeding Pastor Nygaard was the R Frederick Knebel, who serves the c gregation today.

ALTHOUGH THE present church clai a baptized membership of but 97 it active and growing. In a recent rep coming from Dr. L. H. Steinhoff, pr dent of the Pacific Synod, Sitka was le ing the entire synod in meeting its app tionment as well as the Lutheran Wo Action quota and had given 100 per c of its share toward the support of Pac Seminary.

It has taken patience, sacrifice, courage to keep the Lutheran church Sitka, but there, as in every field to wh the Lord sends his church, the labo not in vain. In his kingdom no p rightly can be called "the place on outside."

THE CHRISTIAN RELIGION offers all the positive suggestions and approaches to life which make for peace of mind. A Christian has no right to lie awake at night because he is discouraged. He has only to walk with God, to cast his burden on the Lord—and do it actually—and the Lord will give him the ideas he needs and with them the peace conducive to rest and physical rebuilding. The Christian religion is based upon faith—faith in the eternal goodness of God and in his continued presence in the universe. This faith releases a man's energies to make his strength ten times greater than it could otherwise be. Faith keeps a man close to God and also helps him see the best in his fellowmen, and this attitude leads to love, the greatest of all Christian virtues. And the greatest reward.

—From *Dig or Die Brother Hyde* by WILLIAM HYDE (Harper)

We Adopted the Father, Too

By CHESTER H. DIBBLE

When two little unwanted boys came into our home it gave us a chance to effect a remarkable change

A TOY PISTOL caught my eye as I walked through the meadow. I picked up the rusty, broken toy and put it in my pocket to keep as a souvenir of three happy years I shared with two little boys. They've been gone now for months, those two who shouted, "Bang! Bang!" as they played cowboys in this field.

We're a little lonesome, but happy that the young brothers are living with their own father, who once had deserted them. Our privilege was to save two boys for their father, and to save a father for his two sons.

LIFE COULD have been full of frustration for my wife and me. We both love children but were told early in our married life that children were unlikely. Adoption being the solution, we welcomed into our home a little girl of eight months and a little boy of three years to form a proud, happy family.

When they outgrew the need for care and we were about to coast into middle age without much responsibility, God knocked on our door again, through a hospitalized, bewildered, teen-age mother of two boys, aged one and two, deserted by husband and father. When we learned she was seeking a home for them our hearts said, "Take them." Cold logic and well-meaning neighbors and friends said, "Don't!" We're glad our hearts won.

THE THREE YEARS we spent with those boys have given us some free old-age security—a treasury of happy memories!

For instance, I'll always remember the night we nursed one of them through a sickness. Then when the fever broke his soft arm fell across my neck with an appreciative tug as he fell asleep.

I'll always remember the joyous welcome I received each evening as they raced to see which could be first to reach my car to tell me the day's happenings.

I'll always remember the joy that came into our hearts as we saw timidity and reticence leave them and watched them reacquire the enthusiasm of youth.

IT SOON BECAME evident that the mother's interest was superficial, born of duty rather than love. When she saw her children safely established in our home, she separated herself by miles, acquired a new husband and finally became the real deserter. Careful appraisal convinced us that if even one parent was to be salvaged, it must be the father, who also married again. Our *unofficial* adoption was the father of these boys we had taken into our home.

I wept after my first meeting with him. He came to our home seeking information about his wife, and seemed to be the character that he had been painted—a disinterested, unloving parent who never spent an evening at home with his family. He gave no visible evidence that the boys playing about my feet were his sons; not even an inquiry as to the children's welfare.

When the paternal grandmother visited us I said bluntly, "I don't know

whether to pity or condemn your son."

"He's to be pitied," she said.

Her story added new background to the jumbled picture. We realized this tragedy started many years before the marriage. Since his home was not happy, marriage became an indulgence of immediate desires of both man and wife. Parenthood was biological and ended there. False ambition, selfishness, fault finding, dishonesty, and intemperance on the part of each or both shattered the home.

Our first attempts to change his attitudes were met belligerently. How could we make the chip fall from his shoulder? We determined to let the Bible become our guide.

A verbal shock treatment was our first approach. Harsh words were exchanged in our first attempt to change his attitude. And finally we cracked the shell into which he had withdrawn. Later he said, "You folks have shown me more interest than anyone before."

Love was the healing medicine. Doses were administered in the form of invitations to share holidays, Sundays, picnics and outings with us in an atmosphere of wholesome family life. Then he began to come uninvited, to see the boys.

On one of those unannounced visits he faced us with a crisis. Was he trying to "take" us, we wondered as we sought an answer to his request. "Can I let the board bill go until I get enough money for the down payment on a car? I'll pay you every cent eventually." We felt we must prove our faith in him, and he has not failed us. Slowly the staggering un paid bill is being reduced.

Two years later my wife and I we called away from our home for a fe days. We invited him and his wife share our home with the children durin our absence. This proved a turning poir The constant association crystallized slowly rising desire to have his sons. a few days he came again with this que tion, "What chance do you think I ha of getting custody of my children?"

"Every chance," we said.

Events moved swiftly. The moth acquiesced, the court reversed its origin order, and a proud father acquired leg and permanent custody of his sons. O carefully laid plans became a reality.

The visible rewards of our work ha been many. We've watched a fath change from one who left birthdays u noticed to one who now wraps gay-loc ing gifts for a surprise party he's plann for the boys. We've seen his down-ar out status change until recently he ev sought our counsel about the purcha of a home.

The biggest reward, however, is th we have proved that it's possible to ha the courage to be "doers of the Wor and not hearers only. Our Christian l has become more than a spectator's p ticipation. It has meant sharing son one else's burden in a hard, practical a common sense sort of way. And greatest thrill will come if our expe ence inspires someone else to "go and likewise" in the same sort of perso service of love.

You must not lose faith in humanity. Humanity is an ocean. If a few drops of ocean are dirty, the ocean does not become dirty.

—Mahatma Gandhi in *The Wit and Wisdom of Gandhi* (Beacon

"S'n Matthew Was a Republican"

By VILLETTE AAGESON

There was childish faith in the Negro revival meeting, but it was sincere—and maybe it changed some lives

THIS AGE OF TOLERANCE is one of the miracle dividends of life.

There was a period in my life when the heat of a July night, the stench of an underprivileged neighborhood and the listless twang of the merciless night insects would have made me accelerate, not slow the car to a stop—particularly if the roadway was dark and crowded with steaming black bodies swaying in a canto of sound and song.

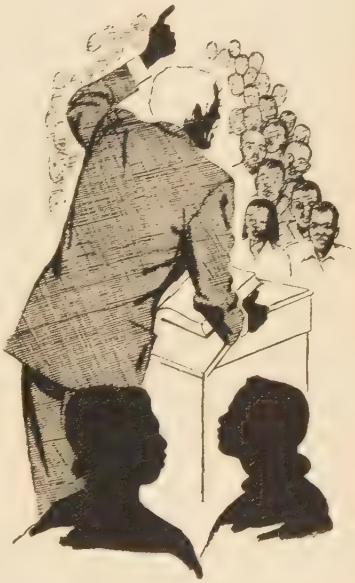
Tonight was different, however, and though the clock points well toward dawn as I write this, the music of those hours before midnight will not leave me.

I HAVE BEEN SITTING alone in my car parked alongside an "Old Fashioned Revival Meeting" since seven o'clock, and the spirit of the Lord has been resting upon me. Of this I am most certain.

The small tent houses a piano and twelve rows of rough-hewn pews borrowed from an ancient church across the street. A small, bent man, meticulously dressed, his gleaming white shirt in startling contrast to his burnt-umber skin, bows over the Bible. A choir of women's voices punctuates his words with an almost organ swell of chorded song.

"Ah-Men!" he sighs. "Ah-Wimmen," echoes the choir.

The Bible is turned to Saint Matthew. 'S'n Matthew was a Republican. He got no call to be a Democrat. He knowed de Lord and he knowed de Lord is good. So, S'n Matthew, he writes here, and this is what he say—'Broad is the way and



wide is the gate that leadeth to destruction,' and me, ah's gonna talk to you about Broadway! Ah lived on Broadway once myself! I seed into de future. Yessiree! I could see your past and I could see your future. I told a young man how to live with his wife and keep his sweetheart too. I was livin' on Broadway!

"Then Jesus Christ come to me. What'd he say? He say—*move!*"

The choir's response is a thrilling crescendo of song—"Jesus Christ, he say *move!* Jesus Christ, he say *move!*"

"Ah moved off'n Broadway!" He shuffles a soft-shoe dance.

"He moved off'n Broadway!" (*Move! Move! Move!*)

"Ah's livin' on Strait Street!" Shuffle a dance.

"He's livin' on Strait Street!" (*He moved! He moved! He moved!*)

"Broad is the way and wide is the gate that leadeth to destruction but narrow is the way and strait is the gate that leadeth to life and few there be that find it."

"EXCEPT YE BE as a little child"—the words filtered through to me with new clarity. The faith of a child, shouting, "Move! Move! Move! *Move onto Strait Street!*"

Perhaps it really is as simple as this. Hear the old preacher, shuffling and praying and dancing, chanting and calling the mind and all the senses to God's very real presence!

"You been lyin'? You been cheatin'? You been pushin' and shovin' yourself around? Brother—I ain't jokin'—you been on Broadway!

"And what do Jesus Christ say to you? Jesus Christ? Ah tell you what he say

"He say, Move! Move! *Move!*

"He say move onto Strait Street!

"You been murderin' in your hear You mizuble, selfish folks? You been d ceivin' yourself? You been preenin' ar oglin' and envyin', *yourself?* Brothe You lives on Broadway!

"What do Jesus Christ say? He sa *move!*

"He say *move onto Strait Street!*

"Now how you gonna do it? How yc gonna do it?

"Prayer changes things!"

("I know dat! I know dat for a gosp truth!")

"Prayer changes things!"

PRAYER CHANGES THINGS. The fol going home tonight will pray. And pray changes things. "Ah Men! Ah Women

Crass emotionalism? Over-sensation ism? I wonder. The age of tolerance suddenly upon me.

Luenquala Came to God

By HERBERT STONELEY

We had almost given up hope that the speedy runn would ever become a Christian, but God stirred h

HE CAME GRADUALLY, slowly, so cautiously as to make his coming seem almost imperceptible. For he took many years in the coming and Luenquala was not very anxious to come.

The first move toward God was the spot which appeared on the front Luenquala's right leg, in the middle his shin bone. And his legs were pride of Luenquala's life. Was he no speedy runner? Had he not perform mighty deeds in the hunt? Could he run for hours on end, effortlessly lop over the ground with steady stride, eat up distance as few men his tribe h known?

That was Luenquala. His name quite as well respected as that of

The Rev. Mr. Stoneley, now an Anglican vicar at Ince near Wigan, England, was formerly a missionary in Africa. He adds the information that the African's name is pronounced Loo-en-kway-la.

leading baseball pitcher in America.

If the spot had only not been bright. It shone with a brightness in contrast to the rest of his dull black flesh. And the only spots which shone on the flesh of Luenquala's people were those which later began to spread, down the leg or arms, wider and wider. The smell of the wounds which came after the bright patch had gone away and running sores had come in their places . . .

Bright patches on arms and legs. On forehead or cheek . . . *leprosy!*

THAT WAS THE THOUGHT which drove Luenquala to see me. He came very diffidently. He knew of the crude operation hut we had where bad teeth were extracted, apparently without pain, and he knew the strange things we white men did in the name of our God . . .

"This bright patch on the front of my leg—" began Luenquala.

"What about it?" was all I said in reply.

"Is it . . . do you think . . . I am a runner. I run for my tribe in the hunt. I make the deer drop dead with heart trouble. This bright patch . . ."

"It's not leprosy, if that is what troubles you, Luenquala." My words were better than a reprieve from death. His leg proved to be a simple case. A matter of lotions, ointments, and a bandage which grew gradually dirtier until one had to protest that he might get leprosy if he did not have it changed. This fear drove him to the dressing hut with speed, to emerge resplendent with a new white bandage round his shin.

IT TOOK US the best part of a month to bring his flesh to normal. And that month gave us time to work on more than Luenquala's flesh. He gave us a splendid opening one morning when he came to the dressings hut and asked why we came there, seeing that we did not get any reward for coming.

"But we get great reward for coming here," I protested.

"Huh? Great reward? How much salt? Where? From who?"

Salt is the only currency Luenquala's tribe have ever known. It is exchanged for all things—cloth, beads, food. It puzzled him, for he had not seen any store of salt in my grass hut.

"Not salt. No! The reward of knowing that the God we worship, in whose name we come, is pleased by our coming . . ."

"Pleased?"

"As I am when the bright patch on your leg is well again."

It was a metaphor he could follow well. He had seen our pride in curing toothache, boils, small ailments.

"Your God is pleased?" Puzzlement ran across his ebony features. They wrinkled into an amazed expression sending his thoughts at a tangent, and at random too. "Who is your God?" he asked. And who were we to let such an opportunity slip by?

IT MIGHT NOT have been the first lesson about Jesus that Luenquala had ever had. Possibly he had heard something about Jesus from the few Christians in that district. But now he did hear about Jesus. We explained slowly, in detail.

You never can tell where the seed of the Gospel may take root. As Luenquala came for lotions, ointment and dressings, he like the rest had to wait until we had opened our hospital with prayer. He saw the picture of Jesus healing the sick. It was hardly possible that he could escape their significance. Yet, he accepted both prayers and the picture of Christ's healing without apparent trouble.

He felt he owed us some gratitude. Timidly he queried one day, "Why should Jesus want to heal the sick in Africa?" And he waited for a reply.

Evidently we failed to make any impression. So Luenquala went away healed, another African who had taken all we had to offer, and had forgotten the great healer in whose name the work had been done.

TWO YEARS LATER Luenquala was stricken with appendicitis. The fruit diet of that area seems to produce it often. His friends rushed him to the hospital. We led them to the operating hut, praying that we should be able to operate successfully. It's not the easy operation you think of in any American city or even a small country hospital. A mud hut, with thatched roof, hornets' nests hanging down from the roof, wasps buzzing in and out the wide window apertures which let in as much sunlight as possible. No theater lights dazzling overhead.

Well, God answered our prayers. At least poor, sick, Luenquala got well again. The head doctor used to say "in spite of our efforts."

So Luenquala again heard of the way of the cross and the life everlasting. Nor was the result any different.

"It is hopeless, useless," the nurse said. "That man will take all. He will never be a Christian. He has a skin or skull too thick for the ways of Jesus to get through." Missionaries—even women missionaries—grow despondent with a lack of results.

YET SHE WAS WRONG. In less than two weeks, knocking at the door of my grass hut, as my storm lantern gave light for me to read my Bible, stood Luenquala.

"May I enter?" he asked.

"You may enter," I replied.

"I want to ask you about Jesus," he commenced, as I indicated he might squat on the floor, the usual thing in a land without chairs. Do you wonder that his words made me groan inwardly? I retold the story again. At the end of the recit he nodded his head sagely.

"I wanted to hear it all again. To b quite sure . . ."

He rose. I felt sure he was going awa once more, and that with his next achin tooth, or boil, he would return, to as afterwards if we would tell him the sto of Jesus. But this time I was wrong.

"I am going to be a Christian," he sa in a firm, quiet way.

It was my turn to show amazemer "You are! You mean you want to con to the learners' class?"

There was a vigorous nodding.

"When?"

"Tomorrow. Tonight."

"Why?" He had done something to r which made my speech run into or syllable words.

"You cured me of my . . ." He touch the spot where we had cut him to take c his diseased appendix.

I waited for him to continue. "It seer to me that as you do such things w your knowledge of your toolbox"— term for the finest bag of surgeon's equ ment in that area—"in the name of yc God, you must be guided by your Go

"Go on," I prompted, seeing he v in need of prompting.

"YOUR GOD COULD even guide yc fingers inside me where no one can se

He paused. I remained silent, waiti

". . . Then God can see into my sc See my thoughts, my desires. If he c guide you right like that he can gu me right all the days of my life" ca his conclusion.

"He can, and will," I agreed, see his thoughts clearly. He had put thi rather crudely, yet one can see how appealed to his mind. To him it wa new insight, like a ray of light.

Who can judge the workings of G That was how Luenquala came to h

FIVE MAKE A FAMILY———

IT PAYS TO ORGANIZE

"MOTHER," CALLED KAREN from the kitchen, "will you tell them to slow down? They're bringing things out so fast I don't know where to put anything."

Pete reached past me for the cream pitcher in the middle of the table, shrugging. "She scrapes those dishes like she wasn't going to wash them. Clean enough to eat off right now. Besides, we're speedy, aren't we, Susie?"

Susie burst into song. "I am speedy Alka-Seltzer. I am speedy—" she followed Pete through the kitchen door.

DAN AND I looked at each other. He grinned. "There's a commercial to fit every occasion—and our youngsters know them all, don't they?"

"Seems that way. I wish I could drill more worthwhile things into their heads as firmly. I've tried repeating Bible verses and the books of the Bible off and on so they'd pick them up, but I always begin to feel silly, dragging those things in by the ears where they haven't any real purpose."

Dan roared. "I should think so. Boy, that must be really good! I can just see you sweeping the floor to 'Genesis, Exodus—' "

Pete dashed back to the dining-room in a hurry. "Hey, I know those!"

"You do?"

"Sure. Our Sunday school teacher says we need to know the books of the Bible to look things up, just like you need to know your ABC's to look up numbers in the phone book." Looking up phone numbers is an accomplishment Pete is proud of—partly because Susie can't do it, I think. "So we're learning a few each week. We're up to the major prophets."

Dan raised one eyebrow. "Such as?"

Pete obliged, as Susie wriggled in to stand by the table between him and Dan. "What do they mean?"

"Nothing much. Mostly a lot of people's names. But you don't ask what the ABC's mean. You just use them."

KAREN APPEARED in the doorway. "Now come on! First you bring things out too fast. Now you stop to gab. We'll never get around to family prayers!"

Her helpers sprang into action, leaving a quiet space behind them. "I didn't think he could manage those big words so well," Dan approved. "But if they can say Alka-Seltzer I suppose Jeremiah isn't too hard."

"You mean learning the commercials gets them ready to learn other things?"

"You trying to make me sound off like an authority? You're the one goes to PTA meetings. But seems to me almost anything they learn, so long as it isn't downright bad, widens their horizons."

Suddenly there was a mad scramble from the kitchen. "I'll get it!" "No! You did last time!" "It's my turn!" They rushed to the buffet where the Advent candlestick waited to be lighted.

DAN LOOKED AT ME inquiringly, but I shook my head. I have to be referee so much when he isn't here, this is up to him. Maybe he's tired after his day's

work, but if I try to take too much off his shoulders we can get one of those mother-dominated homes that produce all sorts of neurotics—so they say.

"All right! Let's have no fussing. Karen can do it tonight."

"She does everything because she's the oldest," grumbled Pete.

"Sometimes Susie does things because she's the youngest and sometimes you do them because you're the *boy*." Dan made being a boy sound very important. Although Pete still looked a little grumpy, he went to his place with no further objection. Karen carried to the table the candlestick which her class made last year. As she set it carefully in the exact center, Dan handed his matches to Pete. "Pete will light the candles. Susie will blow them out and Karen will return the candlestick to the buffet. Everybody happy? Good!"

Pete lit two of the four candles, then settled down in his chair, while Karen reached for her Bible. We are reading the Gospel of St. Luke, bit by bit. We had always had our prayer time at the children's bedtime until the last two weeks. With the children having different hours as they get older and so many meetings for Dan and me to go to in the evenings, we thought Advent would be a good time for starting something new.

As Karen finished reading, Dan said a few simple words of prayer. We all joined in singing "As Each Happy Christmas," which we have chosen for our Advent hymn. Though the whole ceremony took only a few minutes it left a pleasant glow.

When Susie had blown out the candles, I hurried to the kitchen to wash the dishes Karen had stacked. Dan offered to help Pete and Susie dry, but we shooed him out. The pre-Christmas rush is on, and if no one else pities the poor postman, his family must. Coming into the living-room later, I found him asleep in his easy chair, the newspaper crumpled in his lap where he had dropped it.

"Hey, Dad," yelled Pete, "will you—?"

"Sh! Don't wake him," I whispered.

"I'm not asleep." Dan sat bolt upright, holding the paper in front of him. "Just relaxing for a minute. Want something?"

"I want you to help me plane off the doorstop I'm making for Grandma. Remember you said you would?"

"Sure thing. Be right there." He folded the paper and followed Pete.

"Where's Karen?" asked Susie.

"Upstairs, doing homework."

"Then I'll go to the basement and watch." She started off, then came back. "Will you be lonely?"

"No, I won't be lonely," I smiled. Funny to see grown-up traits appearing in the baby of the family. Leaning back in my chair, I reached for the mending basket, but sat with it in my lap. I had been rushing like mad all day. Just sitting still was pleasant—especially with comfortable thoughts to keep me company.

Our Christmas preparations are shaping up nicely. The out-of-town gifts have gone. We have checked on the decorations here at home. I've most of the gifts for the children stacked in the back of my closet. There will be time for special cooking and for rehearsals at the church later. It pays to plan ahead and get everything organized for an important festival like this.

"Mother," called Karen from the stairs. "You down there?" She peered over the rail, then swooped downward. "Here's the pattern for my costume."

"Costume?"

"Don't you remember? I told you a week ago I'm a snow fairy at school and mothers are to make our costumes."

Personal Problem Clinic

Timid

QUESTION: Barbara is thirteen. She is shy and hesitant in her associations with others. This has worried her father and me and we have been trying to arrive at some plan to help her. We now have in mind sending her to a camp next summer.

Mabel is two years older. It would be too expensive to send both girls, though I am sure Mabel would greatly enjoy the experience too. But since she is well adjusted we have felt that she really doesn't need it so much. She is always having a nice social life with her school friends and in school activities. If we send the one girl only will Mabel feel that we are discriminating against her?

REPLY: Mabel is likely to feel that there is some unfairness in your sending her sister to camp at considerable expense, unless she is exceptionally mature for her years or you place the whole matter before her in terms other than money.

One or both of you should talk the matter over with the older girl and help her to see it as a family problem, regardless of money. Make it plain that all will need to sacrifice something to give help to the one in need. Try to enlist her interest and endeavor quietly to arouse in her a desire to be of help to her sister. If you can accomplish this you will probably have found the solution.

There is also another possibility. If you contemplate sending Barbara to an expensive camp, operated for profit, you are really creating part of your problem. Such a camp may provide a fine experience for the girl, but it may not. But you will be paying more than necessary, and may not receive commensurate benefits. Why not consider sending her to a church camp? The cost will be decidedly less, since such camps are operated as a service by the church and not for profit. Depending on the camp, it may not be possible for her to stay so long. But even in a shorter time she may receive greater benefits, for there will be capable leaders, the atmosphere definitely Christian, and life there will link up nicely with church life at home.

Perhaps with such a plan both girls may be able to go.

Alcoholic

QUESTION: I am in my middle thirties and am going with a man a few years older. He has many excellent qualities, is well educated, and has a desirable position. My worry is that he does considerable drinking. While I have never seen him really intoxicated, he confesses that he sometimes gets drunk. Others have warned me.

Max has asked me to marry him and I hesitate. I am afraid. He continues to ask me, and tells me that if I marry him I can help him to stop drinking. Is my judgment right? Or am I too skeptical? Is it likely that my influence would be strong enough to save him from alcoholism? I'd like to help him, for he is otherwise so fine.

REPLY: Your hesitancy is well founded. The chances of your influencing him away from drinking are poor. To enter into such an alliance would likely lead to disillusionment and conflict, perhaps tragedy.

It will be better for you to insist that he ask the help of God and exercise will power to break the habit completely now. If you see fit, you could promise to marry him in two years provided he cures himself and abstains 100 per cent for those two years. Even then there is the risk of a lapse. The break with alcohol must be complete—no exceptions.

It would be worthwhile for Max to enlist also the help of Alcoholics Anonymous and keep up those contacts in the future. It is a fellowship in which you could and ought to join in order to be of maximum help to him. If you enter into this agreement remember that his problem will be one on which both of you will have to work for years.

—EARL S. RUDISILL

Christmas Is Coming

As always, bookshops are well stocked this month with new Christmas books. Among them is *Christmas* (edited by Randolph E. Haugen, Augsburg Publishing House, 68 pages $1.25). This hardy perennial has blossomed every December since 1931, and gets more attractive each year. The 1954 book features the biblical Christmas story with six full color, full-page illustrations by Gustav Krollmann. There are stories, poems, and articles all accompanied with pictures.

Christmas Echoes (edited by Lawrence M. Brings, Denison & Company, 64 pages, $1.25) follows the trail the Augsburg Annual has hewn, and isn't many steps far behind. It doesn't have full-color art and doesn't have the Haugen editorial touch, but is a fine collection of pictures, stories, and articles.

The most ambitious anthology of Christmas stories published recently is *A New Christmas Treasury* (edited by Robert and Maria Lohan, Stephen Daye Press, 406 pages, $3.75). The editors recommend that these are good stories for reading aloud. Most of them are by authors of the present or recent past, such as T. F. Powys, Dorothy Thompson, Ogden Nash, Dorothy Canfield Fisher, Hugh Walpole. The stories are of considerable literary merit, and easy to listen to. Another Christmas story collection, *My Christmas Book* (by Frank W. Borenham, Zondervan, 79 pages, $1.50) is filled with the fragrance of the holy day. The true meaning of Christmas clearly shines through.

A dozen meditations on the Christmas message have been written by Dr. P. O. Bersell, formerly president of the Augustana Church, and entitled *Christmas Voices* (Augustana Book Concern, 83 pages, $1.50). They are eloquent and personal messages regarding God's gift of the Christ Child.

A sociologist analyzes how Christmas has developed into a distinctive holiday in America, different from the British or Continental festival, in *The American Christmas* (by James H. Barnett, Macmillan Company, 173 pages, $2.95). The festival pattern was fixed in America about 1860, says Dr. Barnett, and hasn't changed much since. "Secular aspects of the celebration now rival the Christian observances of the occasion, and would probably persist even if its religious significance should diminish." Such a popular folk festival as Christmas, says Dr. Barnett, is necessarily compounded of many divergent elements, sacred and secular. "It appears that a balance between sacred and secular phases of the celebration will enhance its social importance and contribute to its survival."

A Christmas how-to-do-it book, full of suggestions for home decoration—inside and outdoor—is *Christmas Lighting and Decoration* (by Theodore Saros. Van Nostrand Co. 155 pages. $1.95). It is clearly written and well illustrated.

Books for Children

Even the smallest tots who cannot read will be fascinated by the colorful pictures in *When Jesus Was a Little Boy* (by Georgia Moore Eberling with illustrations by Katherine Evans. Children's Press. $1.50). In brief poems that will appeal to a child's heart it tells of the boy Jesus—his pets, his playmates, how he helped in his father's carpenter shop, the family worship in their home, the caravans in the market place. Another book of the same type, suitable for school-age children, is *Jesus Goes to School* (by Carrie Lou Goddard. Abingdon $1). This describes, in words a second grader can read for himself, the kind of synagogue school which Jesus probably attended. Bright illustrations add to its attractiveness.

Imported from England is the *Wonder Book of Bible Stories* (by David Kyle. Ward, Lock and Co. 264 pages. $3). The

text is more difficult and the subject matter covers the entire Bible, but more than 100 vivid pictures—many in color—will hold the attention of those too young to read.

The Story of the Manger (by William Allen Knight. Wm. A. Wilde. 53 pages. $1) is not, strictly speaking, a children's book, but the simplicity and beauty of this retelling of the Christmas story will appeal to the whole family. It appears on the 50th anniversary of the publication of Dr. Knight's classic *Song of the Syrian Guest,* a paraphrase of the Twenty-third Psalm.

Intended for young readers, *Early Old Testament Stories* (by Ethel L. Smither. Abingdon. 80 pages. $1.50) retells the stories of Abraham, Isaac, Jacob, and Moses. Among the bigger books *The Greatest Gift* (by Mary Miller. Revell. 130 pages $2.50) is worth noticing. Each brief story from the life of Jesus is illustrated by a full-page reproduction of a Harold Copping painting.

A superb Bible for children, consisting of excerpts from the New Testament in clear language, is *The Golden Rule: The New Testament* (edited and arranged by Elsa Jane Werner. Simon and Schuster. 96 pages. $2.95). This was published last year. It is well printed and beautifully illustrated. This would be a magnificent gift for any child who reads well.

Unusual among the Christmas publications that will appeal to children this year is a group of Advent calendars. Each has a large picture with various numbered doors, the idea being to open one door each day during the Advent season. Some go on to Epiphany. While this restraint may be beyond the power of most children, no harm is done if all the doors are opened and the whole picture revealed in advance. *The Mystery of Christmas* (Concordia. 25 cents) is an import from Germany with brief English story by Edward Klammer. The Seabury Press has four English imports—*Christmas Story, The Days of Christ's Coming, The Story of David,* and *A Christmas Carol.* They're distinguished by the quality of the writers represented: Enid Blighton, Dorothy Sayers, Elizabeth Goudge, and Charles Dickens. Each sells for 75 cents.

About the Apostles' Creed

Creed of Our Hope. By Merrill R. Abbey. Abingdon. 109 pages. $1.75.

A preacher who has to deal with the same subject many times has difficulty in getting a new angle. Sometimes the angle becomes so oblique that it's hard to see the subject.

The Apostles' Creed, repeated so often by all Christians, is so familiar a subject that one wonders what new approach can be taken in dealing with it. Dr. Abbey, a Methodist pastor in Ann Arbor, Michigan, has put together eight very competent sermons. They are clear, well-outlined, and may offer suggestions to a preacher who wants to tackle the Creed in a sermon series, or to a sincere reader who desires inspiration and enlightenment. No one should be too disappointed in finding that there is no startlingly new revelation involved.

A. P. S.

Book Brevities

St. Sergius in Paris. By Donald A. Lowrie. Macmillan. 119 pages. $3.

Protestants who, through the ecumenical movement, are becoming acquainted with the Orthodox churches, may wish to know about the Russian Theological Academy which has existed in Paris since World War I, a meeting place between Russian Orthodoxy and the West. The Lowrie book is a brief history of the academy and description of notable personalities connected with it.

Fear, the Accuser. By Dan Gillmor. Abelard-Schuman. 308 pages. $3.

In brisk journalese, the author reviews some notorious U.S. legislative investigations of the last few years, with several chapters on inquiries into the records of churchmen such as Bishop Oxnam. Much of the material is direct quotation of transcripts of these hearings. The author's thesis is that in a time of tension some influential Americans have become afraid of freedom, and thereby endanger the freedom of all.

OVERSEAS

Bishop Helander Must Move; Court Refuses New Hearings

SWEDEN: Karlstad. Nov. 16.—On Nov. 12 the Supreme Court refused to grant new hearings in the Helander affair. This means that the verdicts of the local court of Uppsala and of the Court of Appeals in Stockholm, removing Bishop Helander from his office, were upheld. In none of the three courts has any dissenting opinion among the judges been heard.

The verdict will now be effective. The bishop will have to move from his residence. Election of a new bishop will take place Dec. 16. (Chief candidate seems to be the dean of Strangnas, Dr. Lundstrom, who has filled the office since Bishop Helander took leave of absence in April 1953.)

In December 1952 Helander was accused of being the author of anonymous slandering letters which had circulated before his election to the episcopate of Strangnas in the fall of 1952. Nothing happened for a time, but after his installation in March 1953 the police became active. The bishop, being suspected of the offence, had to take a leave of absence from which he never did return to office.

In the fall of 1953 the trial took place, and the indications that Helander had written the slandering letters were so strong that he was sentenced regardless of his constant denial of guilt. Helander refused to accept the verdict and appealed. In April 1954 the Court of Appeals confirmed the verdict. Helander appealed to the Supreme Court, which has now made its decision. Not only Helander himself but his family and many of his friends still refuse to believe the bishop is guilty.

The professorate in Uppsala, from which Helander rose to the episcopate has now another incumbent, and Helander cannot return. Nobody yet knows what he will do. He will have no salary from anywhere, unless he finds a new job. He is 58.

The confirmation committee of the Church Home Board has now completed its task. It has been at work for almost two years. The report will be printed by the end of the year. It will contain many recommendations for pastors to help them make confirmation education more effective.

Much will be said of co-operation with the homes. It will be suggested that the age of confirmation be raised from 14 to 15. A minimum of 60 hours of study time will be suggested, and ways are discussed how this time can be found within the school day. The maximum of pupils in a class will be suggested as 25 to 30. From an educational point of view it would be more desirable, but it will be difficult even to keep the classes below 30. The great majority of Swedish parents want confirmation education for their children. In the next few years grave problems will arise from shortage of pastors and increase in the number of children in the confirmation bracket.

On Oct. 25 the *Martin Luther* film had its first showing in Stockholm. The public was interested and critics favorable though not enthusiastic. The film is good, they wrote, but they were a little disappointed that the content was a repetition of the stories of Luther that every Swede has learned in school. It is also shocking, too, to hear well-known utterances of the German Luther spoken in English!

—STEN RODH

SALEM CONGREGATION in Minneapolis had one of the largest and most beautiful church buildings in the United Lutheran Church when it completed a major reconstruction project this fall. Among those sharing in the rededication were Dr. Paul E. Bishop, president of the Synod of the Northwest (right), Pastor Paul Luther Wetzler of Salem Church, and Pastor Robert R. Anderson of Milwaukee, Wis., a son of the congregation.

CENTRAL STATES

Half-million Building Fund Is Sought at Grand Island

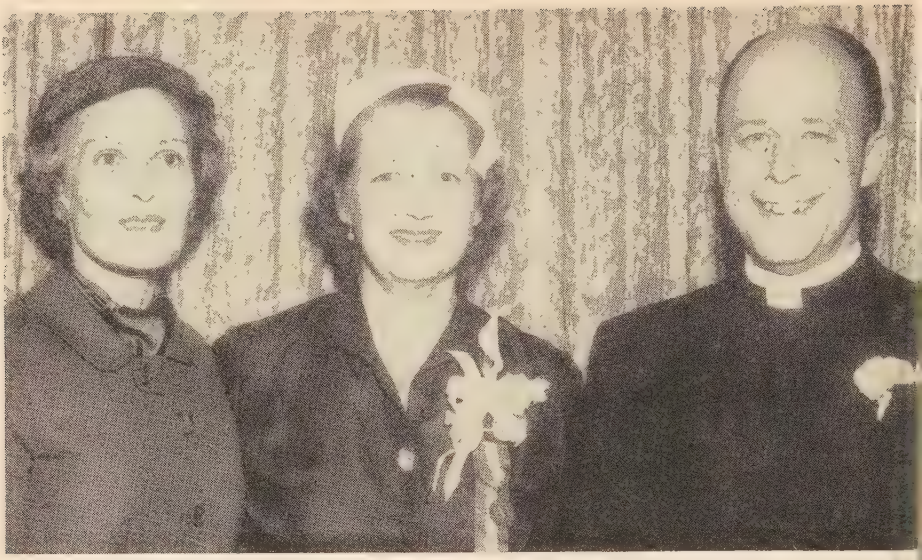
By PAUL WIEGMAN

OMAHA—A new church for St. Paul's congregation, Grand Island, Nebr., was the goal authorized on Reformation Sunday, when members voted almost unanimously to seek a $500,000 building fund. The congregation, with 2,000 confirmed members, has a church seating 400. Three services are necessary each Sunday.

No decision on the location of the new church will be made until the financial campaign is completed, Pastor Harvey Clark reported. Building plans have been under consideration for two years.

FIRST MEETINGS of conference of the new Central States Synod were held in recent weeks. The Northeast Conference met in Christ Church, Wisner, Nebr., on Nov. 1. Synod President Clemens H. Zeidler emphasized evangelism and stewardship in his address. The Central Conference met in United Church, Lincoln, Nebr. Besides the president's address, there was a vigorous explanation of the All-Lutheran Food Appeal now being promoted in the central states.

ST. LUKE'S Sunday school, Omaha, has "adopted" Miss Margaret Miller, now on furlough from service in Liberia. The school plans to contribute $600 toward support of Miss Miller's work. She is a daughter of a veteran Liberia missionary, Mrs. Miriam Treon Miller, and has spent one term working in the Laubach literacy program in the Loma territory in Africa.



PENNSYLVANIA LUTHERANS had places at the head table in Los Angeles when Republican women gave a luncheon for the wife of Vice President Richard Nixon. Mrs. Carroll D. Kearns, wife of a representative from Pennsylvania, is president of the National Federation of Republican Women, and a member of the board of directors of Thiel College. She is shown at center, standing between Mrs. Nixon and Pastor Karl Kniseley. The latter was recently transferred from a Pennsylvania pastorate to First Church, Glendale, Calif. "My mother was a Lutheran, too," Mrs. Nixon told the pastor.

CENTRAL STATES . . .

There were 250 young people at the final convention of the Luther League of Nebraska (now to be merged with a new Central States synodical league), in Omaha Oct. 28-29. Salem Leaguers of Fremont received the Martin Luther Achievement award, given for an unusual accomplishment during the year. Salem Leaguers were recognized for a "Youth Retreat" held during Holy Week.

A new church for St. Paul's congregation in Wayne, Nebr., is scheduled for completion in mid-winter. Construction began in June. The cornerstone was laid Aug. 28, with a former pastor, the Rev. J. H. M. Shiery of Frackville, Pa., as speaker. The present pastor is the Rev. W. G. Volker.

A Brotherhood rally in Christ Church, Pierce, Nebr., on Oct. 31 was attended by members of congregations in Pender, Norfolk, Pilger, and Pierce. Speaker was Dr. T. D. Rinde of the Central Seminary faculty . . . Dr. Rinde spoke at Reformation Day services in First Church, Nebraska City . . . A Reformation festival in Omaha was sponsored by intersynodical Brotherhoods at Kountze Memorial Church. Dr. Edgar M. Carlson, president of Gustavus Adolphus College, was the speaker.

St. Paul's Church, Hastings, Nebr., has a parish deaconess since the arrival of Sister Dorothy Stalder, a graduate of the Baltimore Training School, on Oct. 1 . . . "Self-denial envelopes," frequently used in the churches during Lent, will be used in Salem Church, Ponca, Nebr., during Advent. The offering will be for the apportionment . . . St. John's Church, Bennington, Nebr., is within sight of its apportionment goal for 1954 "for the first time in many, many years," says Pastor R. E. Shirck, and will achieve 100 per cent "if we all push a little harder in the next few weeks." Lut

Leaguers of the congregation are active in an effort to secure subscriptions for THE LUTHERAN . . . First English Church, Omaha, reported that its $383.67 benevolence offerings in September were the highest for any month in its history.

Roll-call cards, to be filled out each Sunday during November, are in use in First Church, South Sioux City. Each card has space for members to indicate their choice of some service project in the congregation, such as visiting prospective members, teaching in church schools, choir singing, sponsoring youth activities. A "Memorial Book" is being kept by First Church, with names of those memorialized by donors whose contributions are set apart for purchase of needed furnishings or equipment.

Pastor Wiegman of Salem Church, Ponca, Nebr., who has been THE LUTHERAN *correspondent for the Nebraska Synod, will report hereafter for the merged Central States Synod.*

HAWAII

Hawaiian Women Form WMS

By CLARICE ALLPORT

MOST RECENT PROGRESS in Lutheran work in Hawaii came Oct. 27, 28 when the Hawaii Conference of the Women's Missionary Society of the Synod of the Pacific Southwest was officially organized. The theme was "Christ the Hope for All."

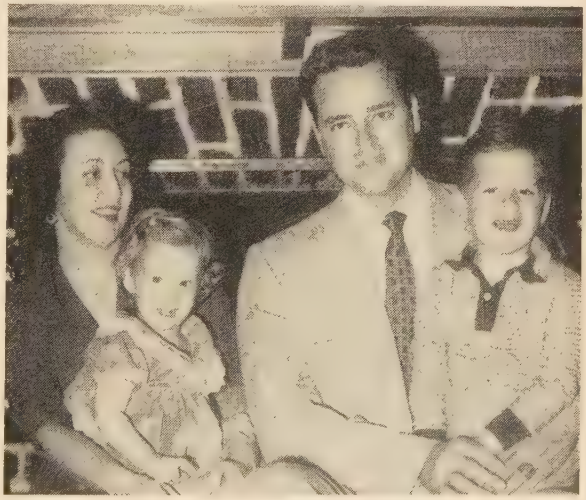
The convention was held in the Lutheran Church of Honolulu, the Rev. Glen Balsley pastor. There were 108 delegates and visitors, including seven women from the island of Kauai.

Mrs. Clarence Crouser of San Jose, Calif., president of the Pacific Southwest synodical society, presented the charter to the new group and installed the officers. Those elected were: President, Mrs. Glen Balsley; vice president, Mrs. Thomas Allport; secretary, Mrs. James Fincher; treasurer, Mrs. Alton Storslee; archivist, Mrs. Kathleen Gartrell.

Speakers included Mrs. G. J. Watamull who talked on the status of women in India; the Rev. J. August Borleis, colonel in the Army Chaplains' Corps, who told of ministering to the armed forces; and the Rev. Richard Isler, executive secretary of the Honolulu Council of Churches, who gave his impressions of the World Council of Churches assembly.

Workshops on various phases of the work done by the Women's Missionary Society were held.

The five ULCA churches in the territory will be officially organized into the Hawaii Conference of the Pacific Southwest Synod on Dec. 10-12. President Carl Tambert of California will visit the Islands at that time.



SOUTH CAROLINA Lutherans are proud of Democrat Ernest F. Holling, the state's new lieutenant governor. The Charlestonian, 32, shown here with his wife and children Helen and Michael, is an active member of St. John's Church. He entered the South Carolina General Assembly in 1948 and served three terms, two as speaker pro-tempore of the State House of Representatives. He is, says his pastor, the Rev. Heyward Epting, "a young man who wants to serve."

NEW YORK

New Church Organized

By LUTHER S. STRALEY

SCHENECTADY—On Sept. 10, eighty-two people crowded the Grange Hall of East Glenville for the first service of the new Church of the Good Shepherd. Two weeks later, 45 pupils enrolled in Good Shepherd's church school.

Organization of the congregation in the Schenectady area was the result of a survey made by members of Faith Church. Under the guidance of Dr. Eugene Kreider, home mission director of the New York and New England Synod, they polled residents as to their religious affiliations. The mission is under the care of Pastor Robert M. Ireland of Faith Church.

CHURCH OF THE MESSIAH in Schenectady has become self-supporting several years ahead of schedule and is now contributing to the support of the Rev. F. Leland Ingalls and his family, missionary in British Guiana. A visitation-evangelism program includes monthly calls made by 35 married couples. During the autumn Pastor Richard I. Crossland and a church councilman visited every member to explain the congregation's 1955 budget, the largest in Messiah's history. It includes congregationwide subscription for THE LUTHERAN.

The church's educational program has kept pace with the growth of the congregation. Pastor Crossland reports that the vacation church school last summer had the largest enrollment so far recorded. Under the newly appointed director of education, Millard J. Hayner, the program will be expanded.

In addition to Sunday school, there is a released-time school, a children's club program, and two Luther Leagues. A five-week school of religion is being conducted with emphasis on Christian doctrine.

ST. MARK'S CHURCH in Guilderland Center has organized a "Mr. and Mrs. Club." One of its objectives is to visit lapsed members and prospects, Pastor G. Oliver Sands reports. Plans are under way to modernize the parish hall of this church.

Pastor Louis F. Wagschal of the Evangelical Lutheran Church of Raymertown says the congregation's educational and recreational center will be ready for dedication next spring. The building is already in partial use . . . Christ Church in Woodstock built a new parsonage for Pastor and Mrs. Olney E. Cook.

PENNSYLVANIA

Labor Relations Will Be Explored

By HENRY W. SNYDER, JR.

ALLENTOWN—Concern of the church for industrial relations will be discussed by laymen and pastors of the Allentown Conference at Muhlenberg College. An Institute of Industrial Relations has been planned by the inner mission committee of the conference under the chairmanship of Pastor Daniel Latshaw.

There will be six Monday evening meetings in the Science Hall auditorium of the college beginning Jan. 10. The first night's topic, "The Christian's concern in industrial relations," will be led by Pastor Harold Letts of the ULCA Board of Social Missions. Other topics to be discussed by representatives of both labor and management are "History and problems in labor management relations," Jan. 17; "Human elements in labor relations," Jan. 24; "The Christian and his daily work," Jan. 31; "New developments in industrial relations," Feb. 7; "Labor and management working together for a better community," Feb. 14.

A $100,000 Sunday school building was dedicated Nov. 14 by Redeemer Church, Allentown. The congregation expects to liquidate the $65,000 debt on the building within five years and then start on a new church. Sunday school attendance has jumped from 300 to 415 in the weeks since completion of the building.

St. Paul's Church, Fountain Hill, Bethlehem, dedicated its newly enlarged church Oct. 24. Fifty per cent more space has been added by extending the north end of the building . . . St. Luke's Church, Allento

GROWTH OF VISION: Remodeling its church school building, St. Paul's Church in Allentown, ennsylvania, gained 25 rooms for 40 children each. The present enrollment stands at 1,100.

edicated a parish house, next door to the hurch, Oct. 31. The house provides office pace and Sunday school rooms as a memo- ial to the late Robert A. Reichard.

Judge Chester H. Rhodes, Stroudsburg, was re-elected for a third term in the Superior Court of Pennsylvania Nov. 2. Judge Rhodes, a member of St. John's Church, Stroudsburg, and former president of the Ministerium of Pennsylvania Historical Society, has been presiding judge of the Superior Court since 1947.

Leaders at the annual Sunday school con- ention of the Allentown Conference, Nov. 5 at Muhlenberg College, were Mrs. Edith lumper, Mrs. Russell Baver, Mrs. Alice ellers, Miss Kathryn Frickert, and Pastors ichard Klick, Walter Kuntzleman, Warren arding, and Richard Lundin.

MEN OF Good Shepherd Church, Easton, ommissioned for the congregation's every ember canvass, attended a dinner Nov. 1, nd heard Paul I. Folkemer, LLM presi- nt, speak about "Partners with God." You can't be a Christian and be stingy," id the speaker. He challenged the 114 en to "witness through your own per- nality, and bring other men to Christ and s church."

Delegates from eight rural congregations the Allentown Conference participated in t Inner Mission workshop at Jacob's hurch, Jacksonville, Oct. 24. Among eakers were Dr. Roy Goshorn, superintendent of the Allentown State Hospital, and Paul Bicksler of the Lebanon Family Service Society.

Trinity Church, Martins Creek, recently observed its 90th anniversary. Jordan Church, Walberts, observed its 220th anniversary in October.

Organization of the Palmer Township mission, just outside of Easton, is scheduled on Dec. 12. Ministerium President Charles M. Cooper will represent the synod when the congregation elects a church council and adopts a constitution.

An annual $500 prize for an outstanding senior pre-theological student at Muhlenberg College has been established by the Trexler Foundation. The award will go to the student who has demonstrated special scholastic ability, character, and fitness for the ministry as an encouragement in the "pursuit of scholarship" and "aid in the pursuance of seminary or graduate work."

Among thank-offering speakers in Allentown Conference churches during November were Sister Anna Ebert at Ebenezer Church, New Tripoli; Missionary William Coleman at St. Peter's Church, Riegelsville; Editor Carl E. Koppenhaver at Zion Stone Church, Kreidersville; Missionary Ernest H. Flothmeier at Zion Church, Easton; Pastor Conrad W. Raker at Salem Church, Bethlehem; and Missionary Helen Shirk at St. John's Church, Emmaus, and St. Stephen's Church, Allentown.

PENNSYLVANIA

Foundation for Inner Mission Society Is Laid

By ROBERT R. CLARK

GETTYSBURG—First steps toward organization of an Inner Mission Society for the West Pennsylvania Conference were taken by 60 representatives of congregations at a meeting in Memorial Church, Shippensburg, Nov. 9. Addresses on the work of such a society were given by Miss Eleanore Bender, Dr. Charles L. Venable, Dr. Ralph C. Robinson, and the Rev. G. Martin Ruoss. The Rev. Elmer P. Truchses, Carlisle, head of the inner missions department of the conference social missions committee, conducted the election of a steering committee which will take the next steps toward formation of the society.

Steering committee members are: Mrs. Henry Bream, Gettysburg; the Rev. Martin Foutz, Charles Nicklas, and John Small, Chambersburg; the Rev. Walter Guss, Newville; B. W. Mittler and William L. Mark, Shippensburg; J. Robert Stauffer, Mechanicsburg; Lewis Small, Loysville; Judge Dale Shughart and the Rev. E. P. Truchses, Carlisle.

First convention of the Women's Missionary Society of the reorganized West Penn Conference was held in St. Paul's Church, Carlisle, Oct. 26. Speakers included: Dr. A. R. Wentz, Gettysburg Seminary; the Rev. Eugene L. Irschick, missionary on furlough from India; and Dr. Robert L. Lang, superintendent of the National Lutheran Home, Washington, D. C.

The 247 delegates elected Mrs. Ralph Gresh, Gettysburg, as president; Mrs. Walter Guss, Newville, vice president; Mrs. Robert Snyder, Littlestown, recording secretary; Mrs. Emmett E. Wagaman, Chambersburg, statistical secretary; and Mrs. John C. Pretz, Mechanicsburg, treasurer.

More than 500 laymen and pastors attended stewardship workshops held at First Church, Carlisle; St. James' Church, Gettysburg; and First Church, Chambersburg, in October. Feature of all meetings was panel discussion on home mission work co ducted by Dr. Martin Tozer, superintende of home missions in the Central Penn Syno Dr. Karl Henry of the ULCA Board American Missions; the Rev. C. A. Neal, J Camp Hill; the Rev. David R. Hoover, M Connellsburg; the Rev. George E. Stauff York; and Dr. George Berkheimer, sec tary of the Central Penn Synod, were amc those taking part.

AT LEAST one rural community didn't w until the funeral to honor its country d tor. Blain, a little Perry County town, h a gala day recently in honor of Dr. E. Kistler, who has practiced medicine in area for 43 years. More than 1,400 of 2,500 babies he has delivered were pres to take part in the festivities.

After a parade, in which hundreds those he had brought into the world given medical care took part, a page entitled "Forty-three Years a Country D tor," was presented on the high school letic field. Although not a Lutheran Kistler is a beloved friend of boys and g at Tressler Home for Children. Their c is entrusted to him as part of his many-si work. Two groups of children from Tr lertown marched in the parade to ho their friend.

Two of the original members were p ent when the Women's Missionary Soc of St. Mark's Church, Mechanicsburg, c brated the 65th anniversary of its for tion . . . Dr. Stewart W. Herman speaker at the union Reformation ser in First Church, Chambersburg, on Re mation Day.

The Loysville parish, the Rev. Verno Naugle pastor, reports formation of w day schools in each congregation, with r than 100 members (one-third of the m bership) enrolled. Tressler Memorial Mt. Zion congregations of this parish held rededication services recently completion of extensive repairs and provements to church property.

The ministerial association of Mecha burg sponsors weekday religious educa

lasses on released time for all children in ne fifth grade of public school. All fifth raders except one have enrolled. "Bible Adventures," a weekday text of the ULCA Board of Parish Education series, is used by ne 96 pupils and six teachers in this school.

The Mechanicsburg Church of God conucts a Monday night school with more nan 100 enrolled, and uses textbooks of the utheran series. The Rev. Darrel F. Stone, astor, had high praise for the material. Best we've ever come across," he said.

Unchurched Answer Call

By LUTHER E. FACKLER

PITTSBURGH—Lutheran churches in the rie district will remember their preaching ission with a feeling of accomplishment. ver 400 lay people called on inactive and nchurched families and found 300 persons ishing to attend classes in preparation for urch membership. Requests for transfer Erie churches were made by 150, and er 100 former members of Erie congregaons agreed to return to church. Four hunred new church school pupils were found id plans for the baptism of 138 children ade. A similar mission is now being anned for the synod's West Conference in ebruary.

Some of the synod's retired pastors and eir wives will be able to live in individual four-room cottages when the project of the board of managers of the Old People's Home in Zelienople is realized. The board had queried pastors as to their desires after retirement. The results of the poll were reflected in the board's decision to build several cottages in which retired pastors may live without being official members of the Home family.

PASSAVANT HOSPITAL in Pittsburgh is looking forward to a bright future. The institution, oldest Protestant hospital in the country, is located at the center of a new development plan for downtown Pittsburgh which will give it an impressive neighborhood of skyscrapers and new buildings.

To equip the institution for the new tasks, the board of directors has established a community relations department headed by Dr. William A. Logan, former secretary of stewardship of the Pittsburgh Synod.

DR. H. REED SHEPFER, pastor of Luther Memorial, Erie, past president of the synod, received the plaque for distinguished service of the Thiel College Alumni Association. It was during his tenure as synod president that plans were made and funds secured to erect the Langenheim Memorial Library and Harter Hall, the men's residence. Dr. Shepfer was also instrumental in establishing Camp Lutherlyn.

The Thiel College Lutheran Student Association traveled to Camp Lutherlyn for a three-day retreat. Under the theme "God—

G MOMENT: Matthew Solivays, ht, building treasurer of St. hn's Church, Johnstown, Pa., rns $36,000 mortgage, last of a 3,000 debt used to buy a urch and parsonage, make renoions and purchase equipment. oking on, left to right, are the v. Andrew Rolik, former pastor; Rev. August Skodacek, conence president; the Rev. John Janisak, pastor.

PA.: PITTSBURGH . . .

You—Today," students gathered from several Western Pennsylvania campuses to hear Dr. Jacob Heikkinen, professor at Gettysburg Seminary, and to discuss the Augsburg Confession.

Pittsburgh Synod Day was held at Thiel in October. Six laymen were honored for contributions to the life and work of the church. They were: J. Clyde Cloman, retired layman and lay preacher of Pittsburgh; Miss Elenora Demmler of Evans City; Raymond R. Goehring, lawyer in Pittsburgh and member of executive committee of Lutheran Laymen's Movement; Dr. Charles F. Maxwell, retired superintendent of schools of Greensburg; Dr. G. Edward Miller, dentist, Butler, Pa.; and Dr. Robbin B. Wolf, Pittsburgh lawyer and member of the ULCA Executive Board.

St. Stephen's Church, Erie, saw the consecration of one of her daughters to the diaconate of the ULCA. Sister Doris Engel was trained at Thiel and the Baltimore Training School. She served in parish work in Bethany Church, Montoursville, Pa. The Rev. Alvin E. Bell, president of the Deaconess Board, performed the consecration, assisted by Sister Martha Hansen, head of the Baltimore Motherhouse and Training School. Dr. George K. Gesler, on furlough from India, represented the synod.

St. Peter's Church in Evans City sent more campers to Lutherlyn this summer than any of the other 300 congregations in the synod. Of 1,621 campers—200 more than last year—42 came from St. Peter's. The congregation provided 50 per cent of one week's fee for each of its campers.

THE OLDEST active pastor of the Pittsburgh Synod retired on Reformation Sunday. Dr. William Ernest Bauer, 80, said goodby to his congregation at Zion Church in Harrison City, after serving six congregations in 57 years. He had been pastor of Zion Church and of St. John's Church in Boquet for 31 years. Both congregations named him pastor emeritus.

A Brotherhood in every congregation is the goal of the Central Conference Brotherhood which resolved at its recent convention to double the membership of the ass ciation. Mr. Merwyn C. Fuss, president the ULCA Brotherhood, spoke.

Thieves used an altar cross to gain trance into the pastor's study at Adv Church in Wilkinsburg. They broke into basement window on Oct. 3 and used cross to pry open the study door. T ransacked the room but found only $10.

Holy Trinity Church in Irwin celebra its 80th anniversary in October by dedic ing a new parsonage. The building c $23,000, but the property, on a 100 x 1 lot, has been valued in excess of $30,0 The Rev. Paul E. Daugherty, superintend of home missions of the Pittsburgh Syn preached the sermon. Pastor E. J. Mol auer of Our Savior Church, a daughter c gregation of Holy Trinity, was liturg Pastor Everett R. Smail performed the of dedication.

Pastor John H. Myers of Zion par Marlow, Ga., who resigned to become a ciate chaplain of the Lutheran Service ciety of Western Pennsylvania effective N 8, is serving the city hospitals of P burgh, the county prison, and the indust school.

Conference Will Extend Social Mission Program

By ARTHUR W. LAWVER

WILLIAMSPORT—A case worker to with child and family welfare problems be secured for part-time service in the quehanna Conference, it was agreed at conference's annual meeting in St. thew's Church, Catawissa. Support f volunteer chaplaincy program in institu on the conference territory was promise

Plans for the near future include se schools of industrial relations and a ference-wide Evangelism Preaching Mi during the week of Feb. 13. Support Camp Susquehanna was approved for 1

Dr. Dwight F. Putman, president of Central Pennsylvania Synod, reviewed delegates the proceedings at the ULCA vention in Toronto, and Secretary of S

George H. Berkheimer reported on benevolences. The Rev. C. Elwood Huegel was elected to fill the unexpired term of Dr. J. Ray Houser as conference vice president. Dr. G. Morris Smith of Susquehanna University gave the communion meditation, and the sacrament was administered by Conference President A. W. Lawver assisted by Pastors Eugene O. Steigerwalt and George H. DeFrehn. Presentations were made by Miss Eleanore Bender, synodical case work supervisor; Mrs. Harold C. Fry, conference president of the Women's Missionary Society; Kent Bittner, president of the Luther League; the Rev. George Whetstone, director of synodical Inner Missions; and Earnest Waehner, president of the Brotherhood.

REFORMATION SERVICES were held in all sections of the Williamsport area on Oct. 31. At Watsontown, Pastor Raymond E. Shaheen of Williamsport was speaker. At the Shamokin rally, sponsored by Lutheran churches of the Shamokin-Mt. Carmel area, Dr. Paul C. Empie spoke. At Montoursville, the Rev. Fred Wertz of the Methodist Church addressed a community rally.

At Berwick, Dr. Charles McKirachan, pastor of the Pine Street Presbyterian Church of Harrisburg, was speaker at an interdenominational gathering. Dr. Mark E. Ebersole of Bucknell University was the speaker at the Lewisburg community service. Dr. William O. Moyer of Philadelphia preached at the Lutheran area rally at Zion Church, Sunbury.

"INTO THE WORLD" was the theme at the convention of the Susquehanna Conference Women's Missionary Society on Nov. 3 at Zion Church, Sunbury. Mrs. Harold C. Fry of Shamokin presided at the sessions attended by 347 delegates and visitors. Among speakers were Sister Sophie Moeller, missionary in the Virginia mountains; Dr. Barbara DeRemer, missionary to India, who is supported by the society; Miss Toshie Ouchi of Japan, a student at Bucknell University; and the Rev. Ernest W. Flothmeier, missionary to Liberia.

Two new societies were received: Faith Church (a mission congregation), Cogan Station, and St. Luke's, Sunbury. The statistician, Mrs. Charles Snyder, reported 86 societies in the conference, with a membership of 12,090.

VISITORS from the Williamsport area to the Evanston Assembly of the World Council of Churches have been making reports: Dr. Harold C. Fry to the Reformed, Presbyterian and Methodist groups of Shamokin; Mrs. Harold Fry to the Shamokin Council of Church Women; and Pastor A. W. Lawver to the Berwick Ministerium, the pastors and wives of the Williamsport area, and the Berwick Rotary Club.

AMONG THE CONGREGATIONS . . . The Rev. George K. Bowers was installed as pastor of Christ Church, Lewisburg, on Nov. 7 with Conference President A. W. Lawver officiating, assisted by Pastor Paul Stahl . . . The Mt. Zion parish house, Lairdsville, was dedicated recently, with supply Pastor W. J. Schultz officiating . . . Pastor Walter Brandau reports the reception of 51 members at St. John's Church, Espy, since he began his pastorate there last June . . . For the second year the Protestant churches of Montoursville conducted a series of union services during October and November. Speakers included Mr. P. D. Mitchell, Negro director of Bethune Douglas Center, Williamsport; Mr. Paul C. Gilmore, editor of The Williamsport *Sun;* and Dr. William Fitzgerald, psychologist in the State Department of Welfare.

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SOUTH CAROLINA

Synod Receipts Mount

By WYNNE C. BOLIEK

GREENVILLE—The South Carolina Syno exceeded its financial goals in nine month of 1954. Although the United Luthera Church apportionment had increased, tota ing $100,896 in the synod of the first thre quarters of the year, the synod was able t pay $103,000. Receipts for Lutheran Worl Action and other causes are ahead of pr vious estimates, Treasurer J. B. Ballentir reported.

Dr. Ralph W. Loew of Buffalo was th Reformation speaker for Lutherans of th Columbia area Oct. 31. The service was Ebenezer Church. The Brotherhood of th Piedmont Conference sponsored a Reform tion service at Trinity Church in Greenvil at which Dr. Voigt R. Cromer was speake Dr. Wynne C. Boliek of Greenville a dressed Lutherans of the Savannah area Old Jerusalem (Ebenezer) Church Rincon, Ga.

Cornerstone was laid Oct. 17 for a ne Redeemer Church in Charleston. The co gregation is relocating and needs more spa for its growing membership. Pastor Berna F. Wise led the service at which Sync President Karl W. Kinard and the Rev. He ward W. Epting participated.

St. Stephen's Church in Lexington a nounced at its homecoming service on Oc 31 that plans for its new church ha reached the final stage. The new buildi will be a Gothic structure, said Pastor Ve non Frazier.

The new church and educational buildi for St. Luke's in Prosperity are neari completion, according to Dr. Thomas Suber who is pastor of this rural congreg tion . . . Redeemer Church, Newberry, bro ground for a new parish building . . . Co nerstone-laying ceremony for a new pari building at Pisgah Church, Lexington, w held Oct. 24. The Rev. J. Shelton Moo synodical field worker, preached.

The Columbia Social Missions Society h added a visitation program to State H

ital patients to its other activities. Groups f visitors from several churches were given nstructions in preparation for the project. ister Bertha Schwanewede directs the ork.

St. John's, a mission congregation in Beauort, observed its first anniversary Oct. 24. Dr. Karl Kinard preached at the morning service. In the evening Dr. Carl A. Honeycutt of Columbia brought the message.

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SOUTH CAROLINA . . .

St. Matthew's of Cameron celebrated 217th anniversary last month. This is t oldest Lutheran congregation in the sta begun in 1737. The Rev. Fred E. Duff of Charleston Heights preached the serm for the occasion. The pastor is the R William M. Stender.

A preaching-mission series proved of ceptional interest at the Church of the R ormation in Columbia during the first we of November. Guest preacher was the R Frank K. Efird of Salisbury, N. C.

The Rev. E. K. Counts of Silverstreet gan service at Mt. Pleasant Church, Salu Nov. 1. Pastor Ralph W. Hoffmeyer taken up his new post at St. John's Chur Walhalla.

Mr. H. Odelle Harman, chairman of Board of Trustees of Newberry College, accepted the chairmanship of the pre-c tennial building and endowment fund ca paign intended to raise a minimum $400,000.

A "PRESIDENT'S RETREAT" sponsored the Luther League of South Carolina held at Camp Gravatt, near Batesburg, 8-10. Most of the leagues of the state w represented.

WISCONSIN

Benevolence Funds Soa

By CHARLES A. PULS

MADISON—Receipts for benevolence the first nine months of the year incre 19.1 per cent in the Synod of the Northw in comparison with the corresponding riod in 1953, Dr. George B. McCre stewardship secretary of the synod, nounced. Increase over 1953 was $76.

Congregations showed their interes foreign missions by contributing twic much to foreign mission specials as to h missions. Sunday schools gave four t as much.

Total receipts from the congregations the nine-month period were $550,294, church schools $45,824. Receipts for W

Action were trailing, but efforts are being made to bring them up.

Pledges for 1955 were secured in 120 congregations of synod through the Loyalty Sunday Plan prepared by Central Synod President C. H. Zeidler. Every member was urged by letter and telephone to attend church on Loyalty Sunday.

Gethsemane congregation, Milwaukee, has decided to hold discussion meetings twice a month to talk about the things "that are really important to our life." Members of the congregation felt that "going to church on Sundays doesn't get to the heart of religion for the people." In church "you can't talk back. You can't add your own testimony or ask questions," they said. "Organizations don't help much. They are too busy with their own programs." Discussion at the informal get-togethers, at which Pastor Victor K. Wrigley will act as moderator, will fill the gap.

St. John's Church in Oshkosh is constructing a $235,000 educational and social building. The edifice will be named after Pastor Edward R. Wicklund who served the congregation 21 years. The Rev. Wicklund is now pastor at Mahtomedi, Minn.

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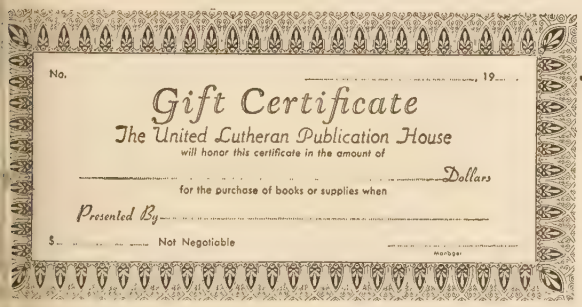

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SEVILLA, MIGUEL. From Gethsemane Church, Dorado, and St. John's Church, Higuillar, Puerto Rico. To Our Savior Church, Villa Caparra, and Bethany Church, Monacillos, Puerto Rico. 1 Calle del Parque, Santurce 34, Puerto Rico.

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WALKER, HOWARD M. From Third Church, Rhinebeck, and Memorial Chapel, Rock City. To Atonement Church, Oneonta, 10 Grove St.

NORTH CAROLINA

ADDERHOLT, CLARENCE C. From Amity and Lebanon Churches, Cleveland, N. C. To St. David's Church, Kannapolis. Rt. 1, Box 824.

ADERHOLDT, O. W. From Zion (Organ) Church, Salisbury. Retirement. 11 Parkview Circle, Salisbury.

COBB, WILLIAM G. From St. David's Church, Kannapolis. Retirement. Rt. 2, Cherryville.

PACIFIC

SEIFFERT, JAMES L. From St. Mark's Church, Seattle, Wash. To St. John's Church, Tacoma, Wash. 10015 Oak La. S.W.

DECEASED

Dr. Thomas L. Cline

Dr. Thomas L. Cline, executive secretary of the United Lutheran Church Board of Pensions, died in Philadelphia Nov. 22 of heart attack.

Dr. Cline was born in Culpepper, Va. 1891. A graduate of Roanoke College Princeton University, he obtained his Ph. from the University of Pennsylvania. After teaching at Grove City College, Midd College, and the University of Virginia joined the faculty of Gettysburg Co whose English department he headed 25 years.

He left the teaching profession in to join the staff of the Board of Pens with the assignment of promoting the

ributory pension plan. Two years later he ecame the board's executive secretary.

Dr. Cline is survived by his wife, Leona; is 86-year-old mother, Mrs. Kate R. Cline, son and two daughters.

Dr. Edward T. Horn of Trinity Church, ermantown, Philadelphia, conducted the emorial service Nov. 24 in the Oliver Bair neral home. Addresses regarding Dr. line's work in the church were made by United Lutheran Church President Franklin Clark Fry, and by W. G. Semisch, a former president of the Board of Pensions.

Burial was at Culpepper, Va., Nov. 26.

Dr. Christian W. Knudten

The Rev. Christian William Knudten, D.D., pastor emeritus of St. Simon's Church, Chicago, since retirement in 1948, died Nov. 9 at age 83.

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Jesus loves the little children.

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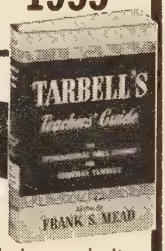

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Dr. Knudten was born in 1871 at Nebe Amrum, an island of the North Sea off th coast of Germany. His theological trainin was in Breklum. At age 20 he became mi sionary pastor of a German church in Chi cago. In 1891 he enrolled in Carthage Co lege and in 1892 was called by the War burg Synod as pastor of St. Simon's Churc Chicago, where he served 56 years.

Pastor Knudten was married to Ann Siewert in 1895. There were eight childre of whom six survive, including New Jerse Synod President Edwin H. Knudten an Dr. Arthur Knudten of Los Angeles, fo merly a missionary to Japan.

In addition to pastoral duties, Past Knudten served the church as a profess in the German Theological Seminary Chicago from 1895 to 1897 and in n merous offices in the Wartburg Synod.

The funeral was in St. Simon's Churc Nov. 12, with Dr. R. R. Belter, Dr. Bertho Korte, and the Rev. R. G. Sedo officiatin Interment was in Elmwood Park, Illino in charge of the Rev. John Goeken.

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Dr. Austin D. Crile

Dr. Austin D. Crile died in Phoenix, Ariz., ct. 2 at age 84. He had recently celebrated e sixtieth anniversary of his ordination. orn at Chili, Ohio, in 1870, Dr. Crile grad- ated from the Lutheran Theological Semi- ary in Chicago in 1894 and was ordained e same year.

He did postgraduate work at the Univer- ty of Chicago and became pastor of Wicker ark Church, Chicago, in 1897. During his 3-year ministry there, this mission became e largest Lutheran church in the city.

Dr. Crile married Winnifred Augusta ood in 1890. He resigned from his Chi- go post in 1910 because of his wife's poor alth and moved to Roswell, N. M., where served as chaplain for the New Mexico ilitary Institute. Elected president of the ew Mexico A. and M. College at Las uces, he held that position until 1919. e was a member of the New Mexico State oard of Education.

Services for Dr. Crile were held at oenix and Roswell.

Jeannette L. Keehley

Mrs. Jeannette L. Keehley, wife of the v. John Keehley, died Oct. 26 in Fair- w, Pa., at age 82. She was born in Green- le, Pa., in 1872. She served with her hus- nd in parishes in Elmira, N. Y.; Minne- olis and Albert Lea, Minn.; Milwaukee, ffalo, Toronto, Montreal, Goshen, Ind., d Lima, Ohio.

She is survived by her husband and one ughter, Mrs. Herbert Griewahn of Water- d, Pa. The funeral was in Erie, con- cted by Dr. H. Reed Shepfer.

rrection

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Please make the following corrections in obituary of the Rev. Ernest O. Graham: s wife, the former Minnie M. Timblin, ceded him in death March 4, 1946. The nity, Stephens City-St. Paul, Opequon, ish was omitted from the list of parishes ich he served. WILHELMINA J. GRAHAM

ewett, Ohio

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IN CONCLUSION . . . . . .

THERE WAS ONCE a young university professor who offered to debate on the unpopular side of a controversial question. He did not have a congressman to warn him that anything he said in the debate might be used against him 20 years later. This incident got the professor in serious trouble. In 1521 he had to hide in the Wartburg castle to protect himself against government officials who had orders to kill him.

American college students in 1954 are advised not to commit themselves on such an explosive question as U.S. diplomatic recognition of the Red Chinese government (*see page 6*). I doubt if these students have such profound wisdom on this question that it matters much whether or not they express themselves. It is one of the most seriously complicated questions of present-day international affairs.

But the notion that Americans, young or old, must avoid arguing about an important question is un-American. This notion would quickly destroy democracy, for democracy can survive only when everybody feels free to talk out loud, without worrying about what gets into the files of the House Committee on Un-American Activities. How can we form valuable opinions on important national policies if we are afraid to argue these questions from every angle?

WE MAY BE drifting toward horrible tragedy during days when politicians and college students are equally afraid to talk. It seems to me that eventually America must either recognize the Communist government of China or go to war with it. We could afford to postpone the decision indefinitely if we were not deeply committed to Chiang Kai-shek's government in Formosa. But the continual hit-and-run warfare between Formosa a the mainland is likely to become a maj war at almost any time.

There are enormous reasons w Chiang's government should be support at any cost, principally on account of t effect this has on the whole of Southe Asia. I don't have a clear opinion what is the best policy, and suspect m other Americans are in the same predi ment. For this reason I think the qu tion should be frankly debated in t U.S. Congress, the newspapers, colleg or wherever people feel like engaging careful, long-range thinking.

IT WILL PROBABLY be more difficult "co-exist" with Red China than w Russia. China not only has fanati Communist doctrines in its bloodstre these days, but also passionate rese ment because it remembers Western ploitation and attitudes of superior Unless we feel penitence for past m deeds in China, along with concern the future welfare of the multitudes that country, we won't be in the ri mood to think wisely regarding fut policy.

When I read the Old Testament pro ets these days, it seems to me their m sages of doom are spoken to us. doesn't take unusual imagination to h Amos or Jeremiah declaiming: *"This s the Lord: Because you exploited the p ple of distant lands, and treated th contemptuously, and failed to proc my Word among them, you will see the day of tumult that I have disow you and shall not defend you."*

There is much to be said about r tions with Red China these days, and stupid to be afraid to say it.

—ELSON RU

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